THE

SACRED *and* PROPHANE

HISTORY

OF THE

WORLD

CONNECTED,

From the CREATION of the WORLD to the Diſſolution of the *Aſſyrian* Empire at the Death of *Sardanapalus*, and to the Declenſion of the Kingdoms of *Judah* and *Iſrael*, under the Reigns of *Ahaz* and *Pekah*.

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MDCCXXVIII.

THE PREFACE.

THE Deſign of this Undertaking is to ſet before the Reader a View of the Hiſtory of the World, from *Adam*, to the Diſſolution of the *Aſſyrian* Empire, at the Death of *Sardanapalus*, in the Reigns of *Ahaz* King of *Judah*, and *Pekah* King of *Iſrael:* At this Period, the moſt Learned Dean *Prideaux* began his *Connection of the Old and New Teſtament*, and I would bring my Performance down to the Times where his Work begins; hoping, that if I can

ſet the Tranſactions of theſe Ages in a clear Light, my Endeavours may be of ſome Service towards forming a Judgment of the Truth and Exactneſs of the ancient Scripture-Hiſtory, by ſhewing how far the old Fragments of the Heathen Writers agree with it, and how much better and more authentic the Account is, which it gives of Things, where they differ from it. What is now publiſhed, is but a ſmall Part of my Deſign; but if this meets with that Acceptance, which I hope it may, the remaining Parts ſhall ſoon follow.

Chronology and Geography being neceſſary Helps to Hiſtory, I have taken care to be as exact as I can, in both of them: And that I might give the Reader the cleareſt View of the Geography, I have, here and there, added a Map, where I differ in any Particulars from other Writers, or have mentioned any thing, not ſo clearly delineated in the Draughts already extant. And as to the Chronology,

logy, I have obſerved, as I go along, the ſeveral Years in which the Particulars I treat of, happened; and where any Doubts or Difficulties may ariſe, I have endeavoured to clear them, by giving my Reaſons for the particular Times of ſuch Tranſactions, as I have treated of.

In the Annals, as I go along, I have choſen to make uſe of the *Æra* of the Creation of the World, that ſeeming to me moſt eaſy and natural. The Tranſactions I am to treat of, are brought down from the Beginning, and it will be often very clear at what Interval or Diſtance they follow one another, and how long after the Creation; whereas, if I had uſed the ſame *Æra* with Dr. *Prideaux*, and computed by the Years before Chriſt, it would have been neceſſary to have aſcertain'd the Reader in what Year of the World the Incarnation of Chriſt happened, before he could have had a fixed and determinate Notion of my Chronology: However, when I have gone

thro' the Whole, I ſhall add ſuch Chronological Tables, as may adjuſt the ſeveral Years of the Creation both to the *Julian* Period and Chriſtian *Æra*.

It is ſomething difficult to ſay, of what Length the Year was, that was in Uſe in the early Ages. Before the Flood, it is moſt probable, that the Civil and Solar Year were the ſame, and that 360 Days were the exact Meaſure of both. In that Space of Time, the Sun made one entire Revolution, and it was eaſy and natural for the firſt Aſtronomers to divide the Circle of the Sun's Annual Courſe into 360 Parts, long before Geometry arrived at Perfection enough to afford a Reaſon for the chuſing to divide Circles into that Number of Degrees. All the time of the Antediluvian World, Chronology was fixed and eaſy; a Year could be more exactly meaſured than it now can.

At the Flood, the Heavens underwent ſome Change: The Motion of

the Sun was altered, and a Year, or annual Revolution of it, became, as it now is, five Days and almoſt ſix Hours longer than it was before. That ſuch a Change had been made (*a*), moſt of the Philoſophers obſerved, and without doubt, as ſoon as they did obſerve it, they endeavoured to ſet right their Chronology by it; for it is evident, that as ſoon as the Solar Year became thus augmented, the ancient Meaſure of a Year would not do, but Miſtakes muſt creep in, and grow more and more every Year they continued to compute by it.

The firſt Correction of the Year, which we read of, was made in (*b*) *Egypt*; and *Syncellus* (*c*) names the Perſon who made it, *viz.* *Aſſis*, a King of *Thebes*, who reign'd about a Thouſand Years after the Flood. He added five Days to the ancient Year, and inſerted them at the End of the twelfth

(*a*) *See* Plutarch de placit. Philoſ. l. 2. c. 8. l. 3. c. 12. l. 5. c. 18. & Plato Polit. p. 174, 175, 269, 270, 271. & Laertius in vit. Anaxagor. l. 9. ſeg. 33. (*b*) Herodot. l. 2. (*c*) Syncell. p. 123.

Month. And this, tho' it did not bring the Civil Year up to an exact Meaſure with the Solar, yet was a great Emendation, and put Chronology in a State which it continued in for ſome Ages. The *Egyptian* Year thus ſettled by *Aſſis*, conſiſted of Months and Days as follows:

Months.	Containing Days	Beginning about
1 *Thyoth*	30	*Auguſt* - 29
2 *Paophi*	30	*September* 28
3 *Athyr*	30	*October* 28
4 *Choiac*	30	*November* 27
5 *Tubi*	30	*December* 27
6 *Mecheir*	30	*January* 26
7 *Phamenoth*	30	*February* 25
8 *Pharmuthi*	30	*March* - 27
9 *Pachon*	30	*April* - 26
10 *Panni*	30	*May* - - 26
11 *Epiphi*	30	*June* - 25
12 *Meſori*	30	*July* - - 25

Ἐπαγόμεναι, or additional 5 Days, begin *Auguſt* 24, and ſo end *Auguſt* 28, that the Firſt of *Thyoth* next Year may be *Auguſt* 29, as above.

The

The *Babylonians* are thought to have corrected their Year next to the *Egyptians:* They computed but 360 Days to a Year, until the Death of *Sardanapalus*, about 1600 Years after the Flood. At his Death *Beleſis* began his Reign, and *Beleſis* being the ſame Perſon with *Nabonaſſar*, from the beginning of his Reign commenceth the famous Aſtronomical *Æra* called by his Name. The *Nabonaſſarean* Year agrees exactly with the *Egyptian* Year before-mentioned. The Months differ in Name only; they are the ſame in Number, and of equal Lengths; but this Year does not begin in Autumn, as the *Egyptian* does, but from the End of our *February*, which was the Time when *Nabonaſſar* began his Reign.

The ancient Year of the *Medes*, is the ſame with the *Nabonaſſarean:* It begins about the ſame time, has the ſame Number of Months and Days, and *Epagomena*, or additional Days at its End, and was probably brought in-

to Uſe by *Arbaces*, who was confederate with *Nabonaſſar* againſt *Sardanapalus*, and who by Agreement with him founded the Empire of the *Medes*, at the ſame time that the other ſet up himſelf King at *Babylon*. Dr. *Hyde* (*a*) agrees to this Original of the *Medes* Year, and ſuppoſes it to have been inſtituted about the time of the founding the Empire of the *Medes*. He very juſtly corrects *Golius*, and accounts for the *Median* Year's beginning in the Spring, by ſuppoſing it derived from the *Aſſyrian*, tho' in one Point I think he miſtakes. He imagines all the ancient Years to have begun about this Time, and that the *Syrians*, *Chaldeans*, and *Sabæans*, who began their Year at Autumn, had deviated from their firſt Uſage; whereas the contrary is true: All the ancient Nations began their Year from the Autumn. *Nabonaſſar* made the firſt Alteration at *Babylon*, and his Year

(*a*) Rel. vet. Perſ. c. 14.

being

being received at the ſetting up the *Median* Empire, the *Medes* began their Year agreeably to it. Dr. *Hyde* ſuppoſes the ancient *Perſian* Year to be the ſame with the *Median*, but Dean *Prideaux* was of opinion that the *Perſian* Year conſiſted but of 360 Days, in the Reign of *Darius* (*a*).

Thales (*b*) was the firſt that corrected the *Greek* Year. He flouriſhed ſomething more than fifty Years after *Nabonaſſar*. He learn'd in *Egypt* that the Year conſiſted of 365 Days, and endeavoured to ſettle the *Grecian* Chronology to a Year of that Meaſure. *Strabo* (*c*) ſuppoſes *Plato* and *Eudoxus* to have been the Correctors of the *Greek* Year; but he means, that they were the firſt of the *Grecians* who found out the Deficiency of almoſt ſix Hours in *Thales*'s Year; for he does not ſay, that *Plato* and *Eudoxus* were the firſt that introduced 365 Days for a Year, but

(*a*) Connect. Vol. I. Ann. ante Chriſtum 509. (*b*) Diogenes Laert. in vit. Thaletis. (*c*) Strabo l. 17. p. 806.

ſpeaks

ſpeaks expreſly of their firſt learning the Defect before-mentioned; 365 Days were ſettled for a Year, almoſt two Centuries before the Times of *Eudoxus*, or *Plato*. *Thales*'s Correction was not immediately received all over *Greece*, for *Solon* in the time of *Cræſus* King of *Lydia* was ignorant of it (*a*).

The moſt ancient Year of the *Romans* was formed by *Romulus*. Whence, or how he came by the Form of it, is uncertain; it conſiſted of but ten (*b*) Months, very irregular ones (*c*), ſome of them being not twenty Days long, and others above thirty-five; but in this Reſpect it agreed with the moſt ancient Years of other Nations, it conſiſted (*d*) of 360 Days, and no

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(*a*) Herod. l. 1. § 32. Solon *ſeems to hint, that a Month of* 30 *Days ſhould be intercalated every other Year, but this is ſuppoſing the Year to contain* 375 *Days. Either* Solon *was not acquainted with* Thales's *Meaſure of a Year, or* Herodotus *made a Miſtake in his Relation, or the* Greeks *were about this Time trying to fix the true Meaſure of the Year, and* Solon *determined it one way, and* Thales *another.* (*b*) *Thus* Ovid. Faſt. Lib. 1.

Tempora digereret cum Conditor Urbis, in Anno
Conſtituit Menſes quinque bis eſſe ſuo.

(*c*) Plutarch. vitar. p. 71. (*d*) Id. ibid.

more,

more, as is evident from the expreſs Teſtimony of *Plutarch*.

The *Jewiſh* Year, in theſe early Times, conſiſted of twelve Months, and each Month of thirty Days; and three hundred and ſixty Days were the whole Year. We do not find that God, by any ſpecial Appointment, corrected the Year for them; for what may ſeem to have been done of this ſort (*a*), at the Inſtitution of the Paſſover, does not appear to affect the Length of their Year at all, for in that Reſpect it continued the ſame after that Appointment, which it was before. And we do not any where read that *Moſes* ever made a Correction of it. The adding the five Days to the Year under *Aſſis*, before-mentioned, happened after the Children of *Iſrael* came out of *Egypt*; and ſo *Moſes* might be learned in all the Learning of the *Egyptians*, and yet not inſtructed in this Point, which was a

(*a*) Exodus xii.

Diſ-

Diſcovery made after his leaving them. Twelve Months were a Year in the Times of *David* and *Solomon*, as appears by the Courſe of Houſhold-Officers (*a*) appointed by the one, and of Captains (*b*) by the other; and we no where in the Books of the Old Teſtament find any mention of an intercalary Month; and *Scaliger* is poſitive, that there was no ſuch Month uſed in the Times of *Moſes*, or of the Judges, or of the Kings (*c*). And that each Month had thirty Days, and no more, is evident from *Moſes*'s Computation of the Duration of the Flood. The Flood began, he tells us (*d*), on the ſeventeenth Day of the ſecond Month; prevailed without any ſenſible Abatement for 150 Days (*e*), and then lodged the Ark on Mount *Ararat*, on (*f*) the ſeventeenth Day of the ſeventh Month; ſo that we ſee, from

(*a*) 1 Kings iv. 5. (*b*) 1 Chron. xxvii. (*c*) Lib. de Emend. Temp. in capite de Anno priſcorum Hebræorum Abrahameo. (*d*) Gen. vii. 11. (*e*) Ver. 24. (*f*) Chap. viii. Ver. 3, 4.

the

the ſeventeenth of the ſecond Month, to the ſeventeenth of the ſeventh Month [*i. e.* for five whole Months] he allows one hundred and fifty Days, which is juſt thirty Days to each Month, for five times thirty Days are an hundred and fifty. This therefore was the ancient *Jewiſh* Year; and I imagine this Year was in uſe amongſt them, without Emendation, at leaſt to a much later Period than that to which I am to bring down this Work. Dean *Prideaux* (*a*) treats pretty largely of the ancient *Jewiſh* Year, from *Selden*, and from the *Talmud* and *Maimonides*, but the Year he ſpeaks of ſeems not to have been uſed until after the Captivity (*b*).

From what has been ſaid it muſt be evident, that the Chronologers do, in the general, miſtake, in ſuppoſing the ancient Year commenſurate with the preſent *Julian*. The 1656 Years,

(*a*) *Preface to the Firſt Volume of his* Connection. (*b*) *See* Scaliger in loc. ſupr. citat.

which

which preceded the Flood, came ſhort of ſo many *Julian* Years, by above twenty-three Years. And in like manner after the Flood, all Nations, 'till the *Æra* of *Nabonaſſar*, which begins exactly where my Hiſtory is to end, computing by a Year of 360 Days, except the *Egyptians* only (and they altered the old Computation but a Century or two before) and the Difference between this ancient Year and the *Julian*, being five Days in each Year, beſides the Day in every Leap-Year; it is very clear, that the Space of Time between the Flood, and the Death of *Sardanapalus*, ſuppoſed to contain about 1600 ancient Years, will fall ſhort of ſo many *Julian* Years by five Days and about a fourth Part of a Day in every Year, which amounts to one or two and twenty Years in the whole Time: But I would only hint this here; the Uſes that may be made of it ſhall be obſerved in their proper Places. There are many Chronological Difficulties which the Reader will meet with,

with, of another Nature; but as I have endeavoured to adjuſt them in the Places they belong to, it would be needleſs to repeat here what will be found at large in the enſuing Pages.

I ſhall, very probably, be thought to have taken great Liberty in the Accounts I have given of the moſt ancient Prophane Hiſtory, particularly in that which is Antediluvian, and which I have reduced to an Agreement with the Hiſtory of *Moſes*. It will be ſaid, take it all together, as it lyes in the Authors from whom we have it, and it has no ſuch Harmony with the Sacred Writer; and to make an Harmony by taking Part of what is repreſented, and ſuch Part only as you pleaſe, every thing, or any thing, may be made to agree in this manner, but ſuch an Agreement will not be much regarded by the Unbyaſs'd. To this I anſwer: The Heathen Accounts which we have of theſe early Ages, were taken from the Records of either *Thyoth* the *Egyptian*, or *Sanchoniathon* of *Berytus*; and what-

whatever the Original Memoirs of theſe Men were, we are ſure their Accounts were, ſome time after their Deceaſe, corrupted with Fable and myſtical Philoſophy. *Philo* of *Biblos* in one Place (*a*) ſeems to think, that *Taautus* himſelf wrote his *Sacra*, and his Theology, in a Way above the Underſtanding of the common People, in order to create Reverence and Reſpect to the Subjects he treated of, and that *Surmubelus* and *Theuro*, ſome Ages after, endeavoured to explain his Works, by ſtripping them of the Allegory, and giving their true Meaning; but I cannot think a Writer ſo ancient as *Athothes* wrote in Fable or Allegory; the firſt Memoirs or Hiſtories were without doubt ſhort and plain, and Men afterwards embelliſhed them with falſe Learning, and in time endeavoured to correct that, and arrive at the True. All therefore that I can collect from this Paſſage of *Philo Biblius*, is this, that

(*a*) *See* Euſeb. Præp. Evang. l. 1. c. 10.

Thy-

Thyoth's Memoirs did not continue ſuch as he left them, *Surmubelus* and *Theuro* in ſome time altered them, and I fear, whoever they were, they alte-ed them for the worſe; for ſuch were the Alterations which ſucceeding Generations made in the Records of their Anceſtors, as appears from what the ſame Writer further offers (*a*). "When "*Saturnus*, ſays he" [now I think *Saturnus* to be only another Name for *Mizraim*] "went to the *South*," [*i. e.* when he removed from the Lower *Egypt*, into *Thebais*, which I have taken notice of in its Place,] "he made *Taautus* "King of all *Egypt*, and the *Cabiri*" [who were the Sons of *Mizraim*] "made Memoirs of theſe Tranſactions:" Such were the firſt Writings of Mankind; ſhort Hints or Records of what they did, and where they ſettled: "But the Son of *Thabio*, one of the "firſt Interpreters of the *Sacra* of the "*Phœnicians*, by his Comments and

(*a*) *See* Euſeb. ibid.

" Interpretations, filled theſe Records
" full of Allegory, and mixed his Phy-
" ſiological Philoſophy with them, and
" ſo left them to the Prieſts, and they
" to their Succeſſors; and with theſe
" Additions and Mixtures they came
" into the Hands of the *Greeks*, who
" were Men of an abounding Fan-
" cy, and they, by new Applications,
" and by increaſing the Number, and
" the Extravagancy of the Fable, did
" in time leave but little Appearance
" of any thing like Truth in them."
We have much the ſame Account of the Writings of *Sanchoniathon*. " *San-*
" *choniathon* of *Berytus*, we are told (*a*),
" wrote his Hiſtory of the *Jewiſh* An-
" tiquities with the greateſt Care and
" Fidelity, having received his Facts
" from *Hierombalus* a Prieſt; and ha-
" ving a mind to write an univerſal
" Hiſtory of all Nations from the Be-
" ginning, he took the greateſt Pains
" in ſearching the Records of *Taautus*;

(*a*) *See* Euſeb. Præp. Evang. l. 1. c. 9.

" but

" but ſome later Writers [probably the
" Perſons before-mentioned] had cor-
" rupted his Remains by their Allego-
" rical Interpretations, and Phyſical
" Additions; for (ſays *Philo*) the more
" modern ἱερολόγοι, Prieſts, or Ex-
" plainers of the *Sacra*, had omitted
" to relate the true Facts as they were
" recorded, inſtead of which, they had
" obſcured them by (*a*) invented Ac-
" counts and myſterious Fictions,
" drawn from their Notions of the
" Nature of the Univerſe; ſo that it
" was not eaſy for one to diſtinguiſh
" the real Facts which *Taautus* had
" recorded, from the Fictions ſuper-

(*a*) *We have an Inſtance in* Plutarch, Lib. de Iſide p. 355, *of the Manner in which the ancient Records were obſcured by Fable. The ancient* Egyptians *had recorded the Alteration of the Year which I have treated of, and perhaps obſerved, that it was cauſed by the Sun's Annual Courſe becoming five Days longer than it before was, and that the Moon's Courſe was proportionably ſhortned: The Mythologic Prieſts turn'd this Account into the following Fable:* Rhea, *they ſay, having privately lain with* Saturn, *begg'd of the Sun that ſhe might bring forth in no Month nor Year;* Mercury *hereupon was ſet to play at Dice with the Moon, and won from her the ſeventy ſecond Part of each Day, which being given to the Sun, made the five additional Days, over and above the ſettled Months of the Year, in one of which* Rhea *was brought to Bed. Five Days are the ſeventy-ſecond Part of* 360 *Days, which was the Length of the ancient Year.*

" added to them. But he [i. e. *San-*
" *choniathon*] finding ſome of the Books
" of the *Ammonei*, which were kept
" in the Libraries or Regiſtries of the
" Temples, examined every thing with
" the greateſt Care, and rejecting the
" Allegories and Fables which at firſt
" Sight offered themſelves, he at length
" brought his Work to Perfection.
" But the Prieſts that lived after him,
" adding their Comments and Expli-
" cations to his Work, in ſome time
" brought all back to Mythology a-
" gain." This, I think, is a juſt Account of what has been the Fate of the ancient Heathen Remains; they were clear and true, when left by their Authors, but After-writers corrupted them by the Addition of Fable and falſe Philoſophy; and therefore any one that would endeavour to give a probable Account of Things from the Remains of *Thyoth*, or *Sanchoniathon*, muſt ſet aſide what he finds to be Allegory and Fable, as the ſureſt way to come at the true Remains of theſe ancient

cient Authors. This I have endeavoured to do in my Accounts of the *Phœnician* and *Egyptian* Antiquities. I have added nothing to their Hiſtory, and if their ancient Remains be carefully examined, the Nature of what I have omitted, will juſtify my omitting it; and what I have taken from them, will, I believe, ſatisfy the judicious Reader, that theſe ancient Writers, before their Writings were corrupted, left Accounts very agreeable to that of *Moſes*.

Some Perſons think the Remains we have of *Sanchoniathon*, and the Extracts from *Taautus*, to be mere Figments, and that very probably there never were either ſuch Men or ſuch Writers. But to this I anſwer with Biſhop *Stillingfleet* (*a*). Had it been ſo, the Antagoniſts of *Porphyry*, *Methodius*, *Apollinaris*, but eſpecially *Euſebius*, who was ſo well verſed in Antiquities, would have found out ſo great a Cheat; for

(*a*) Origines Sacræ, P. I. c. 2.

however they have been accuſed of admitting Pious Frauds, yet they were ſuch as made for them, and not againſt them, as the Works of theſe Writers were thought to do, when the Enemies of Chriſtianity produced them; and I dare ſay, that if the Fragments of theſe Ancients did indeed contradict the Sacred Hiſtory, inſtead of what they may, I think, when fairly interpreted, be proved to do, namely, to agree with it, and to be thereby an additional Argument of its uncorrupted Truth and Antiquity, our modern Enemies of revealed Religion would think it a Partiality not to allow them as much Authority as our Bible.

As the Works of *Taautus* and *Sanchoniathon* were corrupted by the Fables of Authors that wrote after them, ſo probably the *Chaldean* Records ſuffered Alterations from the Fancies of thoſe who in After-ages copied them, and from hence the Reigns [or Lives] of *Beroſus*'s Antediluvian Kings [or rather Men] came to be extended to ſo incredible

dible a Length. The Lives of Men, in theſe Times, were extraordinary, as *Moſes* has repreſented them, but the prophane Hiſtorians, fond of the Marvellous, have far exceeded the Truth in their Relations. *Beroſus* computes their Lives by a Term of Years called *Sarus*; each *Sarus*, he ſays, is 603 Years, and he imagines ſome of them to have lived 10, 12, 13, and 18 *Sari*, i. e. 6030, 7236, 7839, and 10854 Years; but Miſtakes of this ſort have happened in Writers of a much later Date. *Diodorus*, and other Writers, repreſent the Armies of *Semiramis*, and her Buildings at *Babylon*, more numerous and magnificent than can be conceived by any one that conſiders the Infant State Kingdoms were in when ſhe reign'd. *Abraham*, with a Family of between three and four hundred Perſons, made the Figure of a mighty Prince, in theſe early Times, for the Earth was not full of People: And if we come down to the Times of the *Trojan* War, we do not find Reaſon to

imagine, that the Countries which the Heathen Writers treated of, were more potent or populous than their Cotemporaries, of whom we have Accounts in the Sacred Pages; but the Heathen Hiſtorians hearing that *Semiramis*, or other ancient Princes, did what were Wonders in their Age, took care to tell them in a Way and Manner, that ſhould make them Wonders in their own. In a Word, *Moſes* is the only Writer whoſe Accounts are liable to no Exception. We muſt make Allowances in many Particulars to all others, and very great ones in the Point before us, to reconcile them to either Truth or Probability; and I think I have met with a Saying of an Heathen Writer which ſeems to intimate it, for he uſes Words ſomething to this Purpoſe: *Datur hæc Venia Antiquitati, ut miſcendo ficta veris Primordia ſua auguſtiora faciat.*

In my Hiſtory of the *Aſſyrian* Empire after the Flood, I have followed that Account which the ancient Writers

ters are ſuppoſed to have taken from *Cteſias*. *Herodotus* differs much from it; he imagins the (*a*) *Aſſyrian* Empire to have begun but 520 Years before the *Medes* broke off their Subjection to it, and thinks *Semiramis* to have been but five Generations older than (*b*) *Nitocris*, the Mother of *Labynetus*, called in Scripture *Belſhazzar*, in whoſe Reign *Cyrus* took *Babylon*. Five Generations, ſays Sir *John Marſham* (*c*), could not make up 200 Years. *Herodotus* has been thought to be miſtaken in this Point by all Antiquity. *Herennius* obſerves, that *Babylon* (*d*) was built by *Belus*, and makes it older than *Semiramis* by 2000 Years, imagining perhaps *Semiramis* to be as late as *Herodotus* has placed her, or taking *Atoſſa*, the Daughter of *Cyrus*, to be *Semiramis*, as *Photius* (*e*) ſuggeſts *Conon* to have done. *Herennius* was indeed much miſtaken in the Antiquity of *Ba-*

(*a*) Herodot. L. 1. c. 95. (*b*) Id. ibid. c. 184. (*c*) Can. Chron. p. 489. (*d*) Apud Steph. in Voce Bab. (*e*) Phot. Tmem. 186. Narrat. 9.

bylon;

bylon; but whoever conſiders his Opinion will find no Reaſon to quote him, as Sir *John Marſham* (*a*) does in favour of *Herodotus*. *Porphyry* is (*b*) ſaid to place *Semiramis* about the Time of the *Trojan* War, but as he acknowledges in the ſame Place, that ſhe might be older, his Opinion is no Confirmation of *Herodotus*'s Account. From *Moſes*'s *Nimrod* to *Nabonaſſar* appears evidently from Scripture to be about 1500 Years, for ſo many Years there are between the Time that *Nimrod* began to be a mighty One (*c*), and the Reign of *Ahaz* King of *Judah*, who was Cotemporary with *Nabonaſſar*; and therefore *Herodotus*, in imagining the firſt *Aſſyrian* Kings to be but 520 Years before *Deioces* of *Media*, falls ſhort of the Truth, above 900 Years. But there ought to be no great Streſs laid upon *Herodotus*'s Account in this Matter; he ſeems to own himſelf to

(*a*) In loc. ſupr. cit. (*b*) Euſeb. Præp. l. 1. (*c*) Gen. x. 8. 2 Kings xvi. 7.

have

have taken up his Opinion from Report only, and not to have examined any Records to assure him of the Truth of it (*a*).

Ctesias, who was Physician to *Artaxerxes Mnemon*, and lived in his Court, and near his Person about seventeen Years, wrote his History about an hundred Years after *Herodotus*. He was every way well qualified to correct the Mistakes which *Herodotus* had made in his History of the *Assyrian* and *Persian* Affairs; for he did not write as *Herodotus* did, from Hearsay and Report, but he search'd (*b*) the Royal Records of *Persia*, in which all Transactions and Affairs of the Government were faithfully registred. That there were such Records was a Thing well known; and the Books of *Ezra* and *Esther* give (*c*) us a Testimony of them. *Ctesias*'s Account falls very well within the Compass of Time which the *He-*

(*a*) Lib. 1. c. 95. ὡς τῶν Περσέων μετεξέτεροι λέγουσι—κατὰ ταῦτα γράφω. (*b*) Diodorus Siculus Lib. 2. p. 84. (*c*) Ezra iv. 15. Esther vi. 1.

brew

brew Scriptures allow for ſuch a Series of Kings as he has given us; and we have not only the *Hebrew* Scriptures to aſſure us, that from *Nimrod* to *Nabonaſſar* were as many Years as he computes, but it appears from what *Calliſthenes* the Philoſopher, (*a*) who accompanied *Alexander the Great*, obſerved of the Aſtronomy of the *Babylonians*, that they had been a People eminent for Learning, for as long a Time backward as *Cteſias* ſuppoſes; they had Aſtronomical Obſervations for 1903 Years backward, when *Alexander* took *Babylon*, and *Alexander*'s taking *Babylon* happening about 420 Years after *Nabonaſſar*, it is evident they muſt have been ſettled near 1500 Years before his Reign; and thus *Cteſias*'s Account is, as to the Subſtance of it, confirmed by very good Authorities. The Scriptures ſhew us that there was ſuch an Interval between the firſt *Aſſyrian* King and *Nabonaſſar*, as he ima-

(*a*) Simplicius l. 2. de Cœlo.

gines,

gines. The Obſervations of *Calliſthenes* prove, that the *Aſſyrians* were Promoters of Learning during that whole Interval, and *Cteſias*'s Account only ſupplies us with the Number and Names of the Kings, whoſe Reigns, according to the Royal Records of *Perſia*, filled up ſuch an Interval. *Cteſias*'s Accounts, and *Calliſthenes*'s Obſervations were not framed with a Deſign to be ſuited exactly to one another, or to the Scripture, and therefore their agreeing ſo well together is a good Confirmation of the Truth of each of them.

There are indeed ſome Things objected againſt *Cteſias* and his Hiſtory. We find the Ancients had but a mean Opinion of him; he is treated as a fabulous Writer by *Ariſtotle*, *Antigonus*, *Cariſtheus*, *Plutarch*, *Arrian*, and *Photius*; but I might obſerve, none of theſe Writers ever imagined him to have invented a whole Catalogue of Kings, but only to have related Things not true of thoſe Perſons he has treated of.

There

There are without doubt many Miſtakes and Tranſactions miſreported in the Writings of *Cteſias*, and ſo there are in *Herodotus*, and in every other Heathen Hiſtorian; but it would be a very unfair way of criticizing, to ſet aſide a whole Work as fabulous, for ſome Errors or Falſhoods found in it. However, *H. Stephens* has juſtly obſerved, that it was the *Indian* Hiſtory of *Cteſias*, and not his *Perſian* (*a*), that was moſt liable to the Objections of theſe Writers; in that indeed he might ſometimes romance, for we do not find he wrote it from ſuch authentic Vouchers: But in his *Perſian* Hiſtory there are evident Proofs (*b*) that he had a Diſpoſition to tell the Truth, where he might have Motives to the contrary: In a Word, tho' he might be miſtaken in the Grandeur of the firſt Kings, thinks their Armies more numerous than they really were, and their Empires greater, and their Buildings more magnificent,

(*a*) Hen. Stephanus in Diſquiſitione de Cteſia. (*b*) Id. ibid.

yet

yet there is no room to imagine that he could pretend to put off a Liſt of Kings, as extracted from the *Perſian* Records, whoſe Names were never in them; or if he had attempted to forge one, he could hardly have happened to fill up ſo exactly the Interval, without making it more or leſs than it appears to have been from the *Hebrew* Scriptures, and from what was afterwards obſerved from the *Chaldean* Aſtronomy.

I am ſenſible that the Account which *Calliſthenes* is ſaid to give of the Cœleſtial Obſervations at *Babylon*, is called in queſtion by the ſame Writers that diſpute *Cteſias*'s Authority, but with as little Reaſon. They quote *Pliny* (*a*), who affirms *Beroſus* to ſay, that the *Babylonians* had Cœleſtial Obſervations for 480 Years backwards from his Times; and *Epigenes* to aſſert, that they had ſuch Obſervations for 720 Years back from his Time; and they would infer from

(*a*) Plin. l. 7. c. 56.

hence

hence, that the *Babylonian* Obſervations reached no higher; but it is remarkable, that both *Beroſus* and *Epigenes* ſuppoſe their Obſervations to be no earlier than *Nabonaſſar*; for from *Nabonaſſar*, to the Time in which *Beroſus* flouriſhed, is about 480 Years, and to the Times of *Epigenes* about 720 (*a*). The *Babylonians* had not (as I have obſerved) ſettled a good Meaſure of a Year, until about this Time, and therefore could not be exact in their more ancient Computations. *Syncellus* (*b*) remarks upon them to this Purpoſe, and for this Reaſon *Beroſus*, *Epigenes*, and *Ptolomy* afterwards, took no Notice of what they had obſerved before *Nabonaſſar*, not intending to aſſert, that they had made no Obſervations, but, their Aſtronomy not being at all exact, their Obſervations were not thought worth examining.

There are ſome other Arguments offered to invalidate the Accounts of

(*a*) Marſham Can. p. 474. (*b*) Syncell. p. 207.

Cteſias:

Cteſias: It is remarked, that the Names of his Kings are *Perſian*, or *Greek*, and not *Aſſyrian*; and it is ſaid, that he repreſents the State of *Aſſyria* otherwiſe than it appears to have been *Gen.* xiv. when *Abraham* with his Houſhold beat the Armies of the King of *Shinaar*, *Elam*, and three other Kings with them: But the Latter of theſe Objections will be anſwered in its Place, and the Former, I conceive, can have no Weight with the Learned, who know what a Variety of Names are given to the Men of the firſt Ages, by Writers of different Nations.

Upon the whole, *Cteſias*'s Catalogue of the firſt *Aſſyrian* Kings ſeems a very conſiſtent and well-grounded Correction of *Herodotus*'s Hearſay and imperfect Relation of their Antiquities, and as ſuch it has been received by *Diodorus Siculus*, by *Cephaleon* and *Caſtor*, by *Trogus Pompeius*, and *Velleius Paterculus*, and afterwards by *Africanus*, *Euſebius*, and *Syncellus*. Sir *John Marſham* raiſed the firſt Doubts

about it (*a*); but I can't but think, that the Accounts which he endeavours to give of the Original of the *Aſſyrians*, will be always reckoned amongſt the Peculiarities of that learned Gentleman. There are ſome ſmall Differences amongſt the Writers that have copied from *Cteſias*, about the true Number of Kings from *Ninus* to *Sardanapalus*, as well as about the ſum of the Duration of their Reigns; but if what I have offered in Defence of *Cteſias* himſelf may be admitted, the Miſtakes of thoſe that have copied from him will eaſily be corrected in their proper Places.

I hope the Digreſſions in this Work will not be thought too many, or too tedious; they were occaſioned by the Circumſtances of the Times I treat of. I have not made it my Buſineſs to write at large upon any of them; but I thought a few general Hints of

(*a*) Marſh. Can. Chron. p. 485. *ſpeaking of* Cteſias's *Catalogue, he ſays*, De cujus Veritate, cum nemo adhuc ſit qui dubitaverit, &c.

what

what might be offered upon them, would be both acceptable to the Reader, and not foreign to the Purpoſe I have in Hand; all of them, if duly conſidered, tending very evidently to the illuſtrating the Sacred Hiſtory. There are two Subjects which the Reader might expect at the Beginning of this Work; one of them is the Account of the Creation of the World, the other is the State of *Adam* and *Eve* in Paradiſe, their Fall, and their Loſs of it. Of the Former of theſe I would give ſome Account in this Place; the latter, I think, may be treated with greater Clearneſs when I come hereafter to ſpeak of *Moſes* and his Writings.

I. The Account which *Moſes* gives of the Creation, is to this Purpoſe:

In the Beginning God created the Heavens and the Earth.

The Earth after it was created was for ſome time a confuſed and indigeſted Maſs of Matter, a dark and unformed Chaos; but God in ſix

Days reduced it into a World in the following manner:

Firſt, The Spirit of God moved upon the fluid Matter, and ſeparated the Parts it conſiſted of, from one another; ſome of them ſhined like the Light of the Day, others were opake like the Darkneſs of the Night; God ſeparated them one from the other; and this was the firſt Step taken in the Formation of the World.

Secondly, God thought it proper to have an (*a*) Expanſion between the Earth and Heaven, capable of ſupporting Clouds of Water; the appointing this Expanſion, and ſuſpending the Waters in it, was the Work of the ſecond Day.

Thirdly, After this, God cauſed the Waters of the Earth to be drawn off, ſo as to drain the Ground, and thus were the Seas gathered together, and the dry Land appeared, and then

(*a*) Rachiang *properly ſignifies an Expanſion, and not what is imply'd by the* Greek *Word* στερέωμα, *or our* Engliſh *Word* Firmament.

God

God produced from the Earth all manner of Trees, and Graſs, and Herbs, and Fruits.

On the Fourth Day God made the Lights of Heaven capable of being ſerviceable to the World in ſeveral Reſpects, fitted to diſtribute Light and Heat, to divide Day and Night, and to mark out Time, Seaſons, and Years; two of them were more eſpecially remarkable, the Sun and the Moon: The Sun he made to ſhine in the Day, the Moon in the Night, and he gave the Stars their proper Places.

Fifthly, Out of the Waters God created all the Fiſhes of the Sea, and the Fowls of the Air.

On the Sixth Day, out of the Earth God made all the other living Creatures, Beaſts, and Cattle, and every thing that creepeth upon the Earth; and laſt of all he made Man, a more noble Creature than any of the reſt: He made his Body of the Duſt of the Earth, and afterwards a-

nimated him with a living Soul. And out of the Man he made the Woman. This is the Subſtance of the Account which *Moſes* has given of the Creation of the World. *Moſes* did not write 'till above 2300 Years after the Creation, but we have nothing extant ſo ancient as this Account.

II. We have ſeveral Heathen Fragments, which expreſs many of the Sentiments of *Moſes* about the Creation. The Scene of Learning, in the firſt Ages, lay in *India*, in the Countries near to *Babylon*, in *Egypt*, and in time it ſpread into *Greece*.

The *Indians* have been much famed for their ancient Learning. *Megaſthenes* is cited by *Clemens Alexandrinus* (*a*), repreſenting the *Indians* and the *Jews* as the great Maſters of the Learning, which afterwards the *Greeks* were famous for; but the Antiquities of theſe Nations have either been but little known, or their ancient Learn-

(*a*) Strom. Lib. 1. p. 360. Edit. Oxon.

ing

ing is by ſome Accident loſt, for our beſt late Enquirers can now meet no Remains of it. *Strabo* and *Clemens Alexandrinus* give Hints of ſeveral Notions amongſt them, which would argue them to have been a very learned People; but the only conſiderable Specimen we now have of their Litterature, is the Writings of *Confucius*; their preſent Notions of Philoſophy are mean and vulgar, and whatever their ancient Learning was, it was either deſtroyed by their Emperor *Zio*, who, they ſay, burnt all their ancient Books, or by ſome other Accident it is loſt.

The Works of the moſt ancient *Phœnician*, *Egyptian*, and of many of the *Greek* Writers, are alſo periſhed, but ſucceeding Generations have accidentally preſerved many of their Notions, and we have conſiderable Fragments of their Writings tranſmitted to us. The *Egyptians*, as *Diodorus Siculus* (*a*) in-

(*a*) Diodor. Sic. l. 1.

forms us, affirmed, that *In the Beginning the Heavens and the Earth were in one Lump, mixed and blended together in the ſame Maſs.* This Poſition may at firſt ſight ſeem to differ from *Moſes*, who makes the Heavens and the Earth diſtinct at their firſt Creation; but it is obvious to obſerve, that the *Egyptians* did not take the Word *Heaven* in the large and extended Senſe, but only ſignified by it the Air and Planetary Regions belonging to our World; for the firſt *Greeks*, who had their Learning from *Egypt*, agree very fully with *Moſes* in this Point. *In the Beginning*, ſays *Orpheus* (*a*), *the Heavens were made by God, and in the Heavens there was a Chaos, and a terrible Darkneſs was on all the Parts of this Chaos, and covered all Things under the Heaven.* This Poſition is very agreeable to that of *Moſes*: *In the Beginning God created the Hea-*

(*a*) Suid. voc. Ορφ: Cedren. ex Timol. p. 57. Procl. in Tim. βιϐ. ε'. p. 117.

vens

vens and the Earth, and the Earth was without Form, and void, i. e. was a Chaos, *and Darkneſs was upon the Face of the Deep.* *Orpheus* did not conceive the Heavens and the Earth to have ever been in one Maſs, for as *Syrian* (*a*) obſerves, the Heavens and the Chaos were, according to *Orpheus*, the *Principia* out of which the reſt were produced.

The ancient Heathen Writers do not generally begin their Accounts ſo high as the Creation of the Heavens and the Chaos, they commonly go no further backward than to the Formation of the Chaos into a World. *Moſes* deſcribes this in the following manner: *The Earth was without Form, and void, and Darkneſs was upon the Face of the Deep, and the Spirit of God moved upon the Face of the Waters.* *Anaxagoras*, as *Laertius* informs us, began his Book (*b*), *All Things were*

(*a*) Ariſtot. Metaph. p. 2. (*b*) Πάντα χρήματα ἦν ὁμοῦ· εἶτα Νοῦς ἐλθὼν αὐτὰ διεκόσμησε.

at

at firſt in one Maſs, but an intelligent Agent came and put them in order; or as *Ariſtotle* (*a*) gives us his Opinion, *All things*, ſays he, *lay in one Maſs, for a vaſt Space of Time, but an intelligent Agent came and put them in Motion, and ſo ſeparated them from one another.* We have *Sanchoniathon*'s Account of Things in *Euſebius*, and if we throw aſide the Mythology and falſe Philoſophy which thoſe that lived after him added to his Writings, we may pick up a few very ancient and remarkable Truths, namely, that there was *a dark* and *confuſed Chaos*, and *a Blaſt of Wind or Air*, to put it in a Ferment or Agitation; this Wind he calls ἄνεμος Κολπία, not the Wind *Colpia*, as *Euſebius* ſeems to take it, but ἄνεμος *Col-Pi-Jah*, i. e. (*b*) the Wind or Breath of the Voice of the Mouth of the Lord; and if this was his Meaning, he very emphatically ex-

(*a*) Φησὶ γὰρ Ἀναξαγόρας, ὁμοῦ πάντων ὄντων καὶ ἠρεμούντων ἐπ' ἄπειρον χρόνον, κίνησιν ἐμποιῆσαι καὶ νοῦν καὶ διακεῖναι. Ariſt. Phyſ. Auſc. l. 8. c. 1. (*b*) קול-פי-יה.

preſſes God's making all things with a Word, and intimates alſo what the *Chaldee* Paraphraſt inſinuates from the Words of *Moſes*, that the Chaos was put into its firſt Agitation by a mighty and ſtrong Wind.

Some general Hints of theſe things are to be found in many of the Remains of the ancient *Greek* Writers. *Thales*'s Opinion was, that the firſt Principle of all Things was ὕδωρ, or Water (*a*). And this *Tully* affirms to (*b*) have been his Opinion; but it ſhould be remarked from *Plutarch*'s Obſervation, that *Thales*'s ὕδωρ was not pure Elementary Water. The Succeſſors of *Thales* came by degrees to imagine, that Water, by being condenſed, might be made Earth, and by being rarified would evaporate into Air; and ſome Writers have hence imagined, that *Thales* thought Water to be the *Initium Rerum*, i. e. the firſt

(*a*) Ἀρχὴν τῶν πάντων ὕδωρ ὑπεστήσατο, Laert.
(*b*) Lib. de Natura Deorum 1. § 10. Thales Mileſius Aquam dixit eſſe Initium Rerum.

Prin-

Principle out of which all other Things were made: But this was not *Thales*'s Doctrine. The ancient Philoſophers are ſaid to have called Water, Chaos, from χέω the *Greek* Word which ſignifies Diffuſion, ſo that the Word Chaos was uſed ambiguouſly, ſometimes as a proper Name, and ſometimes for Water; and 'tis conceived, that this might occaſion *Thales*'s Opinion to be miſtaken, and himſelf to be repreſented as aſſerting the Beginning of things to be from *Chaos*, *Water*, when he meant from a Chaos. But take him in the other Senſe, aſſerting things to have ariſen from Water, 'tis eaſy to ſuppoſe him to mean, by Water, a fluid Subſtance, for this was the ancient Doctrine; and thus *Sanchoniathon* argues, from the Chaos he ſuppoſes מוד or Muddy Matter to ariſe; and thus *Orpheus* (*a*), out of the fluid Chaos, aroſe a muddy Subſtance; and *Apol-*

(*a*) Ἐκ τοῦ ὕδατος ἰλὺς κατέσχη.

lonius

Ionius (*a*), Out of the muddy Subſtance the Earth was formed, *i. e.* ſays the Scholiaſt, the Chaos of which all things were made, was a fluid Subſtance; this, by ſettling, became Mud, and that in time dried and condenſed into ſolid Earth. It is remarkable that *Moſes* calls the Chaos, Water, in this Senſe; the Spirit of God, he ſays, moved upon the Face of the *Maim*, Waters, or fluid Matter.

The Fragments to be collected from the *Greek* Writers are but few and ſhort, the *Egyptian* are ſomething larger. According to *Diodorus* (*b*), they aſſert, 1. as I have before hinted, That the Heavens and Earth were at firſt in one confuſed and mixed Heap. 2. That upon a Separation, the lighteſt and moſt fiery Parts flew upwards (*c*), and became the Lights of Heaven.

(*a*) Ἐξ ἰλὺς ἐλάσησε χθὼν αὐτή. (*b*) Lib. 1.
(*c*) *This was the Opinion of* Empedocles. Ἐμπεδοκλῆς πνευματα τὰ ἄστρα ἐκ τῦ πυρώδους, ὅπερ ὁ αἰθὴρ ἐν ἑαυτῷ περιέχων ἐξέθλιψε κατὰ τὴν πρώτην διάκρισιν· Plutarch. Placit. Phil. 2. 13.

3. That

3. That the Earth was in time drained of the Water. 4. That the moiſt Clay of the Earth, enlivened by (*a*) the Heat of the Sun, brought forth living Creatures, and Men. A very little Turn would accommodate theſe Particulars to thoſe of *Moſes*, as may be ſeen by comparing the Account of *Diodorus* with that which is given us by the Author of the *Pimander* in *Jamblichus*. The ancient Philoſophy had been variouſly commented upon, diſguiſed and disfigured, according as the Idolatry of the World had corrupted Men's Notions, or the Speculations of the Learned had miſ-led them, before the Times of *Diodorus Siculus*; and it is ſo far from being an Objection, that the Accounts he gives do in ſome Points differ from *Moſes*, that 'tis rather a Wonder that he, or any other Writer, could, after ſo many Revolutions of Religion, of Learning,

(*a*) Τὰ ζῶα ἐκ τῆς ἰλύος γενηθῆναι, *was a Poſition embraced by* Archelaus, *and ſeveral other* Greeks.

of

of Kingdoms, of Ages, be able to collect from the Remains of Antiquity any Poſitions ſo agreeable to one another, as thoſe which he has given us, and the Accounts of *Moſes* are.

But III. Tho' the Ancients have hinted many of the Poſitions laid down by *Moſes*, yet we do not find that they ever made uſe of any true or ſolid Reaſoning, or were Maſters of any clear and well-grounded Learning, which might lead them to the Knowledge of theſe Truths. All the Knowledge which the Ancients had in theſe Points lay at firſt in a narrow Compaſs; they were in poſſeſſion of a few Truths, which they had received from their Fore-fathers; they tranſmitted theſe to their Children, only telling them that ſuch and ſuch Things were ſo, but not giving them Reaſons for, or Demonſtrations of the Truth of them. Philoſophy (*a*) was not diſputative until it came into

(*a*) Clem. Alex. Strom. 8. ad Princip.

Greece;

Greece; the ancient Profeſſors had no Controverſies about it; they received what was handed down to them, and out of the Treaſure of their Traditions imparted to others, and the Principles they went upon to teach or to learn by, were not to ſearch into the Nature of Things, or to conſider what they could find by Philoſophical Examinations, but, *Ask and it ſhall be told you*; *Search the Records of Antiquity, and you ſhall find what you enquire after*; Theſe were the Maxims and Directions of their Studies.

And this was the Method in which the ancient *Greeks* were inſtructed in the *Egyptian* Phyſiology. The *Egyptians* taught their Diſciples Geometry, Aſtronomy, Phyſick, and ſome other Arts, and in theſe, 'tis likely, they laid a Foundation, and taught the Elements and Principles of each Science; but in Phyſiology the Caſe was quite otherwiſe; the *Egyptians* themſelves knew but little of it, tho' they made the moſt of their ſmall Stock of

of (*a*) Knowledge, by keeping it concealed, and diverting their Students from attempting to ſearch and examine it to the Bottom. If at any Time they were obliged to admit an Enquirer into their *Arcana*, we find (*b*) they did it in the following manner: 1. They put him upon ſtudying their common Letters; in the next Place he was to acquaint himſelf with their Sacred Character; and in the laſt Place to make himſelf Maſter of their Hieroglyphick; and after he had thus qualified himſelf, he was permitted to ſearch and examine their Collections, and to decypher what he found in them. And thus they did not furniſh their Students with the Reaſons of Things, or teach them by a Courſe of Argument, to raiſe a Theory of the Powers of Nature, for in truth they themſelves had never turn'd their Studies this Way. The Art (*c*) which they had cultivated, was that of diſguiſing and concealing their Traditions from the Vulgar; and

(*a*) Strabo. Lib. 17. p. 806. (*b*) Clem. Alexand. Strom. 5. (*c*) Id. ibid.

ſo inſtead of ſupporting them with Reaſon and Argument, they had expreſſed them in myſtical Sentences, and wrote them down in intricate and uncommon Characters, and all that the Student had to do, was to unravel theſe Intricacies, to learn to read what was written, and to be able to explain a dark and enigmatical Sentence, and to give it its true Meaning.

If we look into the Accounts we have of them, we ſhall find, that the moſt eminent *Greek* Maſters of this Part of Learning, were not Men of retired Study and Speculation, but induſtrious Travellers, who took Pains to collect the ancient Traditions. The firſt Hints of Phyſiology were brought into *Greece* by the Poets, *Heſiod*, *Homer*, *Linus*, and ſome others; but theſe Men had taken up their Notions too haſtily; they gathered up a few of the *Egyptian* Fables, but they had not ſearch'd deep enough into their ancient Treaſures; ſo that in a little Time their Notions, tho' they had taken Root amongſt the Vulgar, and were made

made Sacred by being of Uſe and Service in Religion, came to be overlooked by Men of Parts and Enquiry, who endeavoured to ſearch after a better Philoſophy. From *Pherecydes* the Son of *Badis*, to the Times of *Ariſtotle*, are about 300 Years, and during all that Space of Time, Philoſophy, in all its Branches, was cultivated by the greateſt Wits of *Greece*, with all poſſible Induſtry; but they had only *Thales*, *Pythagoras*, and *Plato*, who were the eminent Maſters, all the other Philoſophers muſt be ranged under theſe, as being only Explainers or Commentators upon the Works of theſe, or at moſt the Builders of an Hypotheſis, from ſome Hints given by them. *Thales*, *Pythagoras*, and *Plato*, were the Originals of the *Greek* Learning, and it is remarkable, that they did not invent that Part of their Philoſophy which I am treating of, but they travelled for it, and collected it from the Records of other Nations.

Thales, we find (*a*), travelled to *Egypt*, and after having ſpent ſome Years there, he brought home with him a

(*a*) Laert.

few Traditions, which, tho' but few, obtained him the Credit of being the firſt who made a Diſſertation upon Nature (*b*), for in Truth, all before him was Fable and Allegory; but *Thales* was ſo far from having furniſhed himſelf with all that might be collected, or from pretending to build a Theory of Natural Knowledge upon Principles of Speculation, that he adviſed (*c*) *Pythagoras*, who ſtudied for ſome time under him, to finiſh his Studies in the Way and Method that himſelf had taken; and according to his Directions, *Pythagoras*, for above Forty Years together (*d*), travelled from Nation to Nation, from *Greece* to *Phœnicia*, from *Phœnicia* to *Egypt*, and from *Egypt* to *Babylon*, ſearching every Place he came at, and gathering all the Traditions he could meet with, omitting to converſe with no Perſon eminent for Learning, and endeavouring to collect from the *Egyptians* and the *Jews*, and all others

(*b*) Πρῶτος δὲ οὗ περὶ φύσεως διελέχθη. Id. (*c*) Jamblic. de vit. Pythag. (*d*) Porph. de vit. Pyth. & Jamblic. Voſſ. de Philoſ. Sect. l. 2. c. 2. § 2. Clem. Alex. Strom. 1. Id. Strom. 5. Euſeb. Præp. Evang. l. 9. c. 6. Joſeph. contra Apion. Orig. adv. Celſ. l. 1.

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he could meet with, every ancient *Dogma*. Theſe were the Purſuits of *Pythagoras*, and this his Courſe of Study, and from his diligent Searches he acquired a great Stock of ancient Truths, collected in ſuch a manner, that 'tis no Wonder he afterwards taught them with an Air of Authority condemn'd by *Cicero* (*a*), who would have ſet Philoſophy upon the Baſis of Reaſon and Argument; but *Pythagoras* took up his Notions upon the Authority of others, and could therefore give them to his Diſciples no otherwiſe than he had them. His αὐτὸς ἔφη was the Proof of what he aſſerted, for he had collected, not invented his Science, and ſo he declared or delivered what he had gathered up, but he did not pretend to argue, or give Reaſons for it.

If we look into the Writings of *Plato*, we may ſee that he confeſſed what I am contending for, in the freeſt manner. He never aſſerted his Phyſiology to be the Product of his Inven-

(*a*) Lib. de Nat. Deorum, 1. § 5.

tion, or the Reſult of rational Enquiries and Speculations, but acknowledged it to be a Collection of Traditions gleaned up from the Remains of thoſe that lived before him. In the general, he aſſerts (*a*), that the *Greeks* received their moſt valuable Learning from the Traditions of *Barbarians* more ancient than themſelves; and often ſpeaks of *Phœnician* and *Syrian*, i. e. *Hebrew* Fables (*b*), as the Ground of many of their Notions. He particularly inſtances a *Phœnician* Fable (*c*) concerning the Fraternity of Mankind, and their firſt Derivation from the Ground, or Earth; and confeſſes (*d*) that their Knowledge of the Deity was derived from the Gods, who communicated it to Men by one *Prometheus*; nay, he calls it a Tradition which the Ancients, who, ſays he, were better, and dwelt nearer the Gods than we, have tranſmitted to us. In his Treatiſe *De Legibus* (*e*), he makes mention of an ancient Tradition about the

(*a*) In Cratyl. p. 426. (*b*) *See* Bochart's Phaleg. l. 4. c. 24.
(*c*) Lib. de Rep. 3 p. 414. (*d*) In Phileb. p. 17. (*e*) De Legib. l. 3.

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Nature of God. And in his *Phædo* (*b*), treating of the Immortality of the Soul, he introduces *Socrates* reminding his Friend, that they had an ancient Tradition aſſerting it, and that the ſureſt and beſt way to prove it was by the Divine Account or Tradition of it. In his *Timæus* (*c*), being about to treat of the Origin of the Univerſe, he lays down this Preliminary, *It is juſt, that both I who diſcourſe, and you that judge, ſhould remember that we are but Men, and therefore receiving the probable Mythologic Tradition, it is meet, that we enquire no further into it.* In his *Politicus* (*d*), he gives a large Account of *Adam*'s State of Innocence, in the Fable of *Saturn*'s Golden Age, which he was ſo far from taking in the Litteral Senſe of the Poets, that he complains of the Want of a fit Interpreter to give it its true Meaning. In the ſame manner his Fable of *Porus*'s getting drunk in *Jupiter*'s Garden, was very probably derived from the ancient Accounts of *A-*

(*b*) In Phædon. p. 96. (*c*) In Timæo p. 29. (*d*) P. 272.

dam's Fall in the Garden of *Eden*. In ſhort, *Plato*'s Works are every where full of the ancient Traditions, which, as he had collected very carefully, ſo he always endeavoured to deliver without Art or Reſerve, excepting only ſome fabulous Turn, which he was now and then forced to give them, to humour the *Greeks*.

There were many Philoſophers amongſt the *Greeks*, who in their ſeveral Times endeavoured to reaſon upon the Poſitions that had been laid down by theſe Maſters, and to form a Syſtem by Deductions of Argument and Speculation, but all their Attempts this way proved idle and inſufficient; Truth ſuffered, inſtead of being advanced by them. *Pherecydes* endeavoured to form a Syſtem from the Poets (*a*), and wrote a *Theogonia* in Ten Books, but his Performance was dark and fabulous, full of Fancy and Allegory, but in no wiſe a Specimen of true Philoſophy. The Followers of *Thales* made Attempts

(*a*) Laert. Ger. Voſſ. de Hiſtor. Græc. l. 4. c. 4.

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of the ſame ſort, with as little Succeſs. *Anaximander* and *Anaximenes* endeavoured to form a Syſtem upon *Thales*'s Principles; but inſtead of clearing any thing that had been advanced by their Maſter, or of opening a way to more Truth, than he had diſcovered, they rather puzzled his Philoſophy with a Number of intricate and confuſed Notions. *Anaxagoras* undertook to correct the Miſtakes of *Anaximenes* and *Anaximander*, and pretended to ſet *Thales*'s Principles in their true Light, and he is clear and conſiſtent juſt ſo far as he keeps to *Thales*'s Traditions; but whereever we find him attempting to ſpeculate and give Reaſons, there he appears but trifling and inconcluſive.

Amongſt all theſe Philoſophers, *Leucippus* and *Democritus* ſeem to have laid the beſt Foundation for a good and rational Theory of Nature. They did not puzzle themſelves with (*a*) hard Words of no Meaning, harmonic Forms, Ideas, Qualities, and Elements;

(*a*) Burnet. Archæol.

but

but conſidered Matter as a Syſtem of infinitely ſmall Individuals, contained in an infinite Extenſion of Void or Space; but however they came by theſe Principles, they either ſet them in ſo different a Light, or the Studies of others had carried them into Notions ſo oppoſite, that this Scheme, which had the moſt Truths in it, was leſs underſtood and more exploded than any other.

As the Traditions of *Thales* ſuffered by being mingled with the Philoſophy of his Succeſſors, ſo the Doctrines of *Pythagoras* met the ſame Fate. His Diſciples were willing to have a Syſtem, and to give Reaſons for the Truths they had to offer; but if we conſider what Reaſons they gave, what Schemes they built, what Comments they made upon their Maſter's Doctrines, we ſhall be abundantly convinced, that the Doctrines of *Pythagoras* were not invented by their way of Reaſoning. The *Pythagoreans* muſt be allowed to have been in poſſeſſion of many conſiderable Truths, but the Reaſons and Arguments they offered to prove them by, are

weak

weak and frivolous, and the Additions they made to them are trifling and inconſiſtent, and all their Speculations ſo falſe, or ſo idle, as to ſhew that they did not think well enough to diſcover the noble and juſt Sentiments which they had concerning the Works of Nature. We have nothing of *Pythagoras* now extant, nor (*a*) are we certain that he ever wrote any Philoſophical Compoſition; 'tis moſt probable that all his vaſt Stock of Knowledge was contained in a ſelect Number of Sentences, which he expreſſed after the manner of the *Egyptians*, and explained to his Diſciples; but we have ſeveral *Pythagorean* Fragments, the Attempts of his Followers; and a complete Book of *Timæus Locrus*; and we may ſee from any of theſe Performances, that as ſoon as theſe Men ventured to enlarge beyond the *Dogmata* of their Maſter, and advanced Speculations which they had not his Authority to ſupport; inſtead of maintain-

(*a*) Ὁ μὲν γε σοφιστὴς Πυθαγόρας, μηδὲν αὐτὸς ἡμῖν ἴδιον καταλιπὼν τῶν αὐτοῦ ἠξίωσεν. Lucian. in Libro pro Lapſu inter Salutandum. *The Books aſcribed to him by* Pliny *and other Writers, are eſteemed fictitious.*

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ing the Credit of their Philoſophy, they corrupted it by degrees, made it ſubtil and unintelligible, until in time they ſunk it to nothing.

The laſt of the ancient Philoſophers was *Ariſtotle*, his Syſtem was indeed invented. He rejected the ancient Traditional Knowledge, thinking it unbecoming a Philoſopher to offer Opinions to the World, which he could not prove to be true; but then I am ſenſible it will be allowed me, that what he advanced is ſo totally diſtant from Truth, that he will never be an Inſtance of an Ancient, who by Reaſon and good Argument produced a well-grounded Theory of Natural Knowledge.

And thus if we look over all the Philoſophers, and conſider what the Treaſures of Knowledge were, which they had amongſt them, we ſhall find that there were many Beams of true Light ſhining amidſt their dark and confuſed Notions; but this Light was never derived from any Uſe of their Reaſon, for they never could give any reaſonable Account of it. The inviſible

ble Things of God had been ſome way or other related to them, and as long as they were contented to tranſmit to Poſterity, what their Anceſtors had tranſmitted to them, ſo long they preſerved a conſiderable Number of Truths; but whenever they attempted to give Reaſons for theſe Opinions, then in a little time they bewildred themſelves, under a Notion of advancing their Science, then they ceaſed to retain the Truth in their Knowledge, changed the true Principles of Things, which had been delivered to them, into a falſe, weak and inconſiſtent Scheme of ill-grounded Philoſophy. And now let us ſee,

IV. What does neceſſarily follow, if this be true. If the Natural Knowledge which the Ancients had was Traditional; if the ſucceeding Generation received down only ſome Reports from the Generation that went before it; Where was the Fountain? Who was the Author of this Knowledge? *Moſes* was as unlikely as another, to make Diſcovery of theſe Truths by any Powers of Reaſon; he was indeed *learned in all the*

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Learning of the Egyptians, but we do not find any Principles in the *Egyptian* Learning that could lead into the Secret of theſe Things. It is remarkable that *Moſes*'s Account of the Creation is a bare Recital of Facts, no Shew of Argument or Speculation appears in it. He relates that things were created in ſuch and ſuch a manner; but has no Attempt of Argument to eſtabliſh or account for any Part of his Relation. We muſt, I think, allow *Moſes* either to have had theſe Truths imparted to him by immediate Revelation, or we muſt ſay that he collected the *Dogmata* of thoſe that lived before him. If we chuſe the latter Opinion, the Queſtion ſtill remains, Who taught the Predeceſſors of *Moſes* theſe Things? Let us trace up to the firſt Man--How, or whence had he this Knowledge? (*a*) How ſhould *Adam* diſcover the manner of his own Creation, or de-

(*a*) Nec aliquid interfuit eo Tempore, quo Mundus certum Diem habuit ortus ſui, nec aliquid interfuit eo Tempore quo Mundus Divinæ Mentis ac providi Numinis Ratione formatus eſt: nec eo uſque ſe Intentio potuit humanæ Fragilitatis extendere, ut Originem Mundi facile poſſit Ratione concipere aut explicare. Julius Firmicus maternus. Matheſ. Lib. 3. c. 2.

ſcribe the Formation of the World, which was formed before he had any Being? Beſides, if theſe Things were diſcoverable by Reaſon, and *Adam*, or any other Perſon brought them to Light by a due Courſe of Thinking, and related them to their Children; what were the Traces of this Reaſoning? Where to be found? or, How were they loſt? 'Tis ſtrange theſe things ſhould be ſo obvious at firſt, that an early Attempt ſhould diſcover ſo much Truth, and that all the Wit and Learning that came after, for five or ſix thouſand Years, ſhould, inſtead of improving it, only puzzle and confound it. If *Adam*, or ſome other Perſon of extraordinary Learning, had by a Chain of Reaſoning brought theſe Truths into the World, ſome Hints or other of the Argument would have remained, as well as the Truths produced by it; or ſome ſucceeding Author would, at one time or other, have reaſoned as fortunately as his Predeceſſor, but nothing of this ſort happened; inſtead of it we find, that the early Ages had a great Stock of Truths, which they were

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ſo far from having Learning enough to invent or diſcover, that they could not ſo much as give a good Account of the true Meaning of many of them. A due Conſideration of theſe Things muſt lead us to believe, that God at firſt revealed theſe Things unto Men; he acquainted them with what he had done in the Creation of the World, and what he had thus communicated to them, they tranſmitted to their Children's Children. And thus *God, who in theſe laſt Days hath ſpoken unto us by his Son, did in the Beginning* in ſome extraordinary manner *ſpeak unto our Fathers*; for there was a Stock of Knowledge in the World, which we cannot ſee how the Poſſeſſors of it could poſſibly have obtained any other way; and therefore Fact, as well as Hiſtory, teſtifies, that the Notion of a Revelation is no Dream, and that *Moſes* in repreſenting the early Ages of the World to have had a Converſe with the Deity, does no more than what the State of their Knowledge obliges us to believe of them.

Shelton, Norf.
Oct. 2, 1727.

The

The SACRED *and* PROPHANE

HISTORY

Of the WORLD *Connected.*

BOOK I.

WHATEVER may have been the Opinions of Philoſophers, or the Fables of Poets about the Origin of Mankind, We are ſufficiently informed from (*a*) Hiſtory, that we are deſcended from two Perſons, *Adam* and *Eve:* They lived in the Eaſtern Parts of the World; their firſt Children were *Cain* and *Abel*: *Joſe-*

(*a*) Gen. i. 26. ii. 7, *&c.* Sanchoniatho *begins Mankind from two Mortals,* Protogonus *and* Eon; *the other Heathen Writers are not ſo particular.* Diodorus Siculus *formed his Account of the Origin of Mankind, not from Hiſtory, but from what he thought to be the ancient Philoſophy.*

phus (*b*) mentions their having Daughters, but does not ſay how many; what their Names were, (*c*) when they were born, or how they married.

Cain and *Abel* grew Men, but were of a different Genius and Diſpoſition; *Cain* was an Husbandman, *Abel* a Shepherd: *Abel* was more virtuous than his Brother, and when they brought their Offerings, his Sacrifice was accepted beyond *Cain*'s: *Cain* hereupon took a private Opportunity, and out of Envy and Malice killed him. And this was the firſt Act of Violence committed in the World; it proceeded from a Principle, which many Actions of the ſame ſort have ſince proceeded from, a Spirit of Emulation, which being not duely managed, and made a Spur to Virtue, took an unhappy Turn, and degenerated into Malice and Revenge. Soon after *Cain* had committed this wicked Action, God appeared to him: — but the Examination and Reſult of this Affair will be beſt ſeen, if I add it in three or four Particulars.

(*b*) Antiquit. Lib. i. c. 2. p. 7. (*c*) *Some Writers have imagined that* Cain *and* Abel *were Twins, but the Account of their Births,* Gen. iv. 1, 2. *contradicts this Notion. Others have ſuppoſed* [*See* Selden de Jure Naturali & Gentium, Lib. v. c. 8.] *that* Eve *at each of their Births brought forth a Daughter, and that* Cain *married the Daughter born with* Abel, *and* Abel *the Daughter born with* Cain: *but the trifling Conceits of this ſort that might be mentioned are innumerable.*

1. God had before both vindicated Himſelf, and excuſed *Abel*, from having either of them given the leaſt Reaſon for this violent and unjuſt Proceeding: God had indeed accepted *Abel*'s Offering beyond *Cain*'s; but that was owing to *Abel*'s being better than *Cain*, and not to any Partiality in God; for if *Cain* would have been as deſerving, he ſhould have been as well accepted. *If thou doſt well* [ſaid God to him (*d*)] *ſhalt thou not?* i. e. thou ſhalt *be accepted: but if thou doſt not well*, † *Sin lieth at the Door.* And as to *Abel*; He had not affected to ſlight *Cain*, or to ſet himſelf above him; *Abel* would always have been heartily diſpoſed to pay him all Reſpect; and *Cain* might have had all the Superiority of an elder Brother; for ſo God argued with him, (*e*) *Unto thee ſhall be his Deſire* [or will be] *and thou ſhalt rule over Him*, i. e. Thou may'ſt be his Superior.

The Expoſitors ſeem to treat this as a very difficult Paſſage, and there are ſeveral very wild and foreign Senſes put upon the Words, *Unto thee ſhall be his Deſire:* The true meaning of them is clear and eaſy, if we conſider that there are two Expreſſions in the *Hebrew* Tongue to ſignify

(*d*) Gen. iv. 7. † Dr. Lightfoot *renders the Word* Chataah *here, a Sin-offering, as if God had reprehended* Cain *for not making a due Atonement for his Sins. See hereafter in Book* 2. (*e*) Gen. iv. 7.

the Readineſs of one Perſon to ſerve or reſpect another. The one of them expreſſes an outward Attendance, the other the inward Temper or Readineſs of Mind to pay Reſpect or Honour. עיניאל-יד [*aine el yad*] or, our Eyes are to his Hand, is the one Expreſſion. תשוקהאל [*Teſhukah el*] or, our Deſire is to him, is the other. Of the former we have an Inſtance, *Pſalm* cxxxiii. *The Eyes of Servants are to the Hand of their Maſters, and the Eyes of a Maiden are to the Hand of her Miſtreſs*, i. e. they ſtand ready with a vigilant Obſervance to execute their Orders. We meet the other Expreſſion in the Place before us, in *Gen.* iii. 16. and it imports an inward Temper and Diſpoſition of Mind to pay Reſpect and Honour. *His Deſire will be unto thee*, i. e. he will be heartily devoted (as we ſay in *Engliſh*) to honour and reſpect you, and *thou ſhalt* [or may'ſt] *rule over him*, i. e. you may have any Service from him you can deſire.

I have had an Interpretation of this 7th Verſe communicated to me by a Perſon of very great Learning, and I find the (*f*) Critics favour it. He thought the whole Verſe was ſpoke of *Cain*'s Sin, that the *Hebrew* Words might be tranſlated as I have interlined them † below (*g*), and

(*f*) *See* Synop. Critic. in loc.

† (*g*) Eum gubernares tu ſed Appetitus ejus quidem te Apud. ואליך תשוקתו ואתה תמשל בו

that

that it might be Engliſhed thus, *If thou doſt well ſhalt thou not be accepted, but if thou doſt not well Sin lyeth at the Door; indeed the Appetite of it* [i. e. of Sin] *will be at thee* [i. e. to tempt thee] *but thou ſhouldſt rule over it.* But the Words will, I think, in no wiſe bear this Senſe תשוקתו [*Teſhukato*] is not the Deſire or Appetite of *it*, but of *Him.* And ב [*Bo*] does not ſignify *it* but *Him.* And the Expreſſion אליך תשוקתו [*eleka Teſhukato*] is the *Hebrew* Expreſſion for, He will heartily reſpect Thee, and not for, Sin will tempt Thee.

2. After *Cain* had been ſo wicked as to kill his Brother, God was pleaſed to paſs a very juſt Sentence upon Him: his Aim was to have made himſelf great and flouriſhing, in Favor with God, and Credit with Men, without any one to ſtand in Competition with him; but he was diſappointed in every Particular He aimed at, for his attempting to compaſs his Deſigns ſo wickedly: The Ground was ſentenced not *to yield him her Strength,* (*h*) i. e. He was to be unproſperous in his Huſbandry and Tillage; and inſtead of being in God's Favor without Rival, he was henceforwards (*i*) *to be hid from his Face,* i. e. He was not to have any longer that happy Converſe with the Deity, which

(*h*) Gen. iv. 11, 12. (*i*) Ver. 14.

theſe firſt Ages of the World were bleſs'd with; and he was to be (*k*) *a Fugitive and a Vagabond*, ſo far from being able to live amongſt his Friends with Credit and Satisfaction, that the Senſe of what he had done ſhould ſo † hurry him, as to Force him to retire from them to a diſtant Part of the World, as a miſchievous Perſon, not fit to live and be endured amongſt them.

3. *Cain* had in a little time a full Conviction of his Folly and Wickedneſs. He repeats over (*l*) God's Sentence againſt himſelf, as acknowledging the Juſtice of it, and withal thought ſo ill of himſelf, and had ſo true a Senſe of his Crime, as to imagine (*m*) *that every one that happen'd on him would kill him*, that Mankind would riſe againſt him, as a Perſon not fit to be ſuffered to live, and in their own Defence deſtroy Him: A Senſe of theſe Things moved him to a great Compunction, *Is my Sin* (cry'd He) *too great to be forgiven?* for this is the true Senſe of Verſe 13. We tranſlate the Words, *My Puniſhment is greater than I can bear:* But the *Hebrew* Word [עָוֹן] ‡*aven* ſignifies Iniquity rather than Puniſhment, and the Verb [נשׂא] *naſha*

(*k*) Gen. iv. 12. † *The* Hebrew *Words expreſs an unſettledneſs of Mind, which probably induced the* LXX. *to tranſlate them* στένων καὶ τρέμων. (*l*) Ver. 14. (*m*) *ibid.* ‡ *See the Word ſo uſed* 1 Sam. xx. 8 *and in other Places of Scripture ſo uſed very often, particularly* Job xi. 6.

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ſignifies to be forgiven, as well as to bear; and the Verſe may be rendred either poſitively, *My Iniquity is too great to be forgiven*, or the [*n*] *Hebrew* Expoſitors take it by way of Interrogation, *Is my Iniquity too great to be forgiven?* And this laſt Senſe is the beſt; for,

4. Upon *Cain*'s being brought to a Sorrow for his Sin, God was pleaſed in ſome Meaſure to pardon his Tranſgreſſion: There was as yet no expreſs Law againſt Murder, and God (*o*) gave a ſtrict Charge that no one ſhould for this Fact deſtroy *Cain*: Some (*p*) Writers make this an Addition to his Puniſhment, but I ſee no Reaſon for their Opinion. As *Moſes* has repreſented this Affair, it appears, that *Cain* was very ſorry for what he had done, and acknowleged the juſt Sentence of God againſt him, but repreſented that He ſhould be in continual Danger of a ſtill further Evil; namely, that it ſhould come to paſs, that every one that ſhould find him, or happen on him, ſhould kill him: Hereupon he bewail'd the Wretched State he had brought himſelf into, and cry'd, *Is my Sin too great to be forgiven?* Can I find no Mercy? No Mitigation of the Puniſhment I have brought upon my ſelf? Hereupon God was pleas'd ſo far to favour him, as

(*n*) *See* Fagius in loco. (*o*) Gen. iv. 15. (*p*) Fagius, Menochius, Tirnius, *and other Expoſitors, give the Place this Senſe.*

to give Orders that no one ſhould kill him, and to make him eaſy by giving him Aſſurance of it: For ſo

The Words Ver. 15. which we render *God ſet a Mark upon Cain*, ſhould be interpreted. The *Hebrew* Word אות [*Aoth*] is a Sign or Token. The Bow [*Gen.* ix.] was to be לאות [*Leaoth*] for a Sign or Token that the World ſhould be no more deſtroyed by Water. So here the Expreſſion וישם יהוה לקין אות [*vejaſhem Jehovah lecain Aoth*] is not as we render it, *And God ſet a mark upon Cain*, but God gave or appointed to *Cain* a Sign or Token, [i. e. to aſſure him] that no One ſhould kill him. And here I might obſerve that there is no Foundation in the Original, for the Gueſſes and Conjectures about the Mark ſet upon *Cain*; about which ſo many Writers have egregiouſly trifled. (*q*)

After

(*q*) *The Ridiculous Conjectures upon this Point have been almoſt without Number. Some imagine that God impreſt a Letter on his Forehead. And others have been ſo curious in their Enquiries, as to pretend to tell what the Letter was. A Letter of the Word* Abel, *ſay ſome, the four Letters of* Jehovah, *ſay others; or a Letter expreſſing his Repentance, ſay a third Sort of Writers. There have been ſome that imagined that* Abel's *Dog was appointed to go with him wherever he went, to warn People not to kill him; but this does not come up to the Humour of a Mark ſet on* Cain, *and therefore other Writers rather think his Face and Forehead were Leprous; others, that his Mark was a wild Aſpect and terrible rolling Eyes; others ſay he was ſubject to a terrible Trembling, ſo as to be ſcarce able to get his Food to his Mouth, a Notion taken from the* LXX. *who tranſlate Fugitive and Vagabond,* στενων και τρεμων. *And there are ſome Writers that have improved this Conceit, by adding, that wherever he went the Earth ſhook and trembled round about him. But there*

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After this, *Cain* removed with his Wife and Children from the Place where he had before lived, and travelled into (*r*) the Land of *Nod*: Here he ſettled, and as his Family encreaſed, took Care to have their Dwellings built near to one another, and ſo made a little Town or City, which he called *Enoch* (*s*), from a Son he had of that Name: Here his Deſcendants flouriſhed 'till the Flood; they were the Mechanicks and Tradeſmen of the Age they lived in. The Sons of *Lamech*, who was the fifth in Deſcent from *Cain*, were the chief Artificers of their Time. *Lamech* (*t*) had two Wives, *Adah* and *Zillah*; by *Adah* he had two Sons, *Jabal* and *Jubal*. (*u*) *Jabal* invented Tents and gathered together Herds of Cattle. (*w*) *Jubal* found out Muſic. By *Zillah* he had a Son named *Tubal Cain*, (*x*) who invented the Working of Braſs and Iron; and a Daughther called *Naamah*: *Moſes* only mentions her Name, the Rabbins (*y*) ſay, She was the Inventer of Spinning. The Deſcendants of *Cain* lived a long Time in ſome Fear of the Family of *Adam*, leſt they ſhould attempt to revenge upon them *Abel*'s Death. It is ſuppoſed (*z*) that it

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is another Notion of Cain's *Mark, as good as any of the reſt, namely, that he had a Horn fixed on his Forehead, to teach all Men to avoid him.* (*r*) Gen. iv. 16. (*s*) Ver. 17. (*t*) Ver. 19. (*u*) Ver. 20. (*w*) Ver. 21. (*x*) Ver. 22. (*y*) *See* Genebrard in Chron. & Lyra. (*z*) Menochius in loc.

was

was for this Reaſon that *Cain* built a City, that his Children might live near together, and be able more eaſily to join and unite for the common Safety. *Lamech* endeavoured to reaſon them out of theſe Fears, and therefore calling his Family together, he argued with them to this Purpoſe: "Why ſhould we make our Lives uneaſy "with theſe groundleſs Suſpicions? what "have we done that we ſhould be afraid "of? We have not killed a Man, nor of- "fered any Injury to our Brethren of the "other Family; and ſurely Reaſon muſt "teach them, that they can have no Right "to hurt us. *Cain* indeed, our Anceſtor, "killed *Abel*, but God was pleaſed ſo far "to forgive his Sin, as to threaten to take "ſeven-fold Vengeance on any One, that "ſhould kill him; if ſo, ſurely they muſt "expect a much greater Puniſhment, who "ſhall preſume to kill any of us; if "*Cain* ſhall be avenged ſeven-fold, ſurely "*Lamech*, or any of his innocent Fa- "mily, ſeventy-ſeven-fold." This I take to be the Meaning of the Speech of *Lamech* to his Wives, *Gen.* iv. 23. *Moſes* has introduced it, without any Connection with what went before or follows after, ſo that at firſt Sight 'tis not eaſy to know what to apply it to; the Expreſſion it ſelf is but dark, and the Expoſitors have attempted to explain it very imperfectly. The Rabbins tell a traditional Story, which they

they ſay, will lead us to the Meaning of it: They inform us, That "*Lamech* being "blind, took his Son *Tubal Cain* to hunt "with him in the Woods, where they "happened of *Cain*, who uſed to lurk up "and down in the Thickets, afraid of the "Converſe and Society of Men, that the "Lad miſtook him for ſome Beaſt ſtir-"ring in the Buſhes, and that *Lamech* by "the Direction of *Tubal Cain*, with a Dart "or Arrow killed him, this they ſay was "the Man he killed *by his wounding him.* "Afterwards when he came to ſee what "he had done, he beat *Tubal Cain* to "Death for mis-informing him, and ſo "killed a Young Man *by hurting* or beat-"ing *him.*" But this unſupported old Story is too idle to need a Confutation. The moſt probable Senſe of the Words is, I think, that, which I have given them in the Paraphraſe above. *I have ſlain a Man*, ſhould be read interrogatively, *have I ſlain a Man?* i. e. I have not ſlain a Man, *to my wounding.* i. e. that I ſhould be wounded for it, *nor a Young Man to my Hurt*, i. e. nor have I killed a Young Man, that I ſhould be hurt or puniſhed for it. And this is the Senſe which the *Targum* of *Onkelos* moſt excellently gives the Place. I have not killed a Man, (ſays *Onkelos*) that I ſhould bear the Sin of it, nor have I deſtroyed a Young Man, that my Off-ſpring ſhould be cut off for it: and the Words of the next Verſe agree to this

this Senſe ſo exactly, *there will be a ſeven-fold Vengeance paid for killing Cain, ſurely then a ſeventy times ſeven for killing Lamech*, that I wonder how *Onkelos* ſhould miſtake the true Meaning of *them*, when he had ſo juſtly expreſſed the Senſe of the other.

Adam, ſoon after *Cain*'s leaving him, had a Son (*a*) whom he named *Seth*; what other Children he had we are not certain, (*b*) we are told he had everal, both Sons and Daughters, probably a Number of both ſuitable to the many Years of his Life, and to the Encreaſe neceſſary to people the World. *Moſes* has given us only the Genealogy from *Seth* to *Noah*. The Children of *Seth* lived ſeparate from the reſt of Mankind, (*c*) they led a paſtoral Life, dedicated themſelves to the Service of God, and in a little time, in the Days of *Enos*, the Son of *Seth*, were diſtinguiſhed by the Name of (*d*) The Sons of God. It is uncertain how long the Children of this Family were ſo eminent for their Virtue: *Enoch*, one of them, was a Perſon of a diſtinguiſhed Character, and the Integrity of his Life obtained him a Paſſage into a better World (*e*) without dying. It is probable

(*a*) Gen iv. 25. (*b*) Chap. v. 4. (*c*) Joſeph. *Antiq. lib.* 1. *cap.* 2. (*d*) Gen. iv. 26 (*e*) *We might perhaps be inclined by ſome of the Verſions to think that* Enoch *died a Natural Death, and that his Tranſlation here mentioned, was only ſuch a Tranſla-*

bable that all the Perſons mentioned by *Moſes* from *Seth* to *Noah*, lived up to their Duties, for the Flood was, as it were, deferred, until they were ſafe out of the World. In the Days of *Noah* there was a general Impiety. The (*f*) Sons of God married the Daughters of Men; the Children of *Seth* took Wives out of the other Families, and *an evil Communication corrupted their Manners*: The Wickedneſs of the World grew to ſuch an Height, that it pleaſed God to determine to deſtroy it. *Noah* was a juſt and upright Man, and he found (*g*) Favor with God. God diſcovered to Him, that He intended to deſtroy the Inhabitants of the World by a Flood (*h*) about 120 Years before-hand, and inſtructed Him how to ſave himſelf and Family, and a few Creatures of every Sort from the Deluge.

Noah hereupon, according to God's Directions, built an Ark, about (*i*) ſix hundred Feet

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Tranſlation as is ſpoken of Wiſd. iv. 10, 11. *But the Writer of the Book of the* Hebrews *takes it very clearly in another Senſe,* Heb. xi. 5. By Faith Enoch was tranſlated, that he ſhould not ſee Death. (*f*) Gen. vi. 2. (*g*) Ver. 8. (*h*) *I ſuppoſe God determin'd that Mankind ſhould be ſtill continued* 120 *Years,* Ver. 3. *about the Time that he communicated his Intentions of a Flood to* Noah. (*i*) *The* Hebrews *made uſe of three Sorts of Cubits.* 1. *The Common Cubit, which was about One Foot and half of our Meaſure* 2. *The Sacred Cubit, which was an Hand's breadth more than the Common Cubit.* 3. *The Geometrical Cubit, which was about Nine Feet. The Reader, if he conſults* Buteo's *Treatiſe about the Ark, or reads what* Pool *has collected* Syn. Critic. in loc. *may be ſatis-*

Feet long, an hundred Feet wide, and ſixty Feet deep, contrived into three Stories; into this Ark He gathered ſuch (*k*) a Number of the Creatures as God appointed him, and having prepared ſufficient Proviſion, He and his Wife, and their three Sons and their Wives, went into the Ark in the ſix hundredth Year of *Noah*'s Life, about the (*l*) Beginning of our *November*, according to the *Hebrew* Computation, *Anno Mundi* 1656, and God cauſed a Flood of Water over all the World, thirty Feet higher than the higheſt Moun-

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ſatisfied, that the Ark is to be meaſured by the Common Cubit. The Standard of the common Cubit was that Part of a Man's Arm, which reaches from the bent of the Elbow to the Point of the middle Finger. If we think the Stature of Mankind in Moſes's *Time larger than it is now, we may ſuppoſe the common Cubit ſomething larger than we ſhould now compute it; if not, the ſtrict Meaſure of the Ark will be, Length* 450 *Feet, Breadth* 75, *Height* 45, *and the beſt Writers generally agree, that the common Stature of Mankind has always been much the ſame that it now is.* (*k*) *The Number of Creatures taken into the Ark is very ingeniouſly conjectured by* Buteo *and Biſhop* Wilkins, *and the Subſtance of what both have ſaid upon the Subject is ſet down in* Pool's Syn. Crit. *Vide* Pool in loc.— (*l*) *The ſecond* Hebrew *Month, before the Children of* Iſrael *were delivered out of* Ægypt, *was* Marcheſvan, *which begins about the middle of our* October, *and ends about the middle of our* November. *After that Deliverance, the Beginning of the Year was altered, and* Niſan *made the firſt Month, but this Alteration of the Year was obſerved by the* Jews *only in calculating their Faſts and Feaſts, and Eccleſiaſtical Computations, and 'tis not likely that the Book of* Geneſis *contains any Computation of this latter Sort, ſo the* 17*th Day of the ſecond Month,* Gen vii. 11. *the Day on which the Flood began, is* 17 *of* Marcheſvan, i. e. *firſt or ſecond of our* November, *Mr.* Whiſton *ſays* November 28, Theory p. 142.

tains,

tains, and thereby deſtroyed the Inhabitants of it.

This is all the Hiſtory which *Moſes* has given us of the Antediluvian World. We have ſhort Hints of thoſe Times in the Remains of ſome Heathen Writers, and if we make Allowance for the Fables, which the Heathen Theology had introduced into all Parts of their early Hiſtory, the Subſtance of what they offer agrees very remarkably with the Accounts of *Moſes*. *Beroſus* wrote the Hiſtory of the *Chaldæans*: *Sanchoniatho*, of the *Phœnicians*; and the Antiquities of *Egypt* were collected by *Manetho* the *Egyptian*. It may not be amiſs to examine the Remains of theſe Writers, in order to ſee what their Accounts are of the firſt Ages of the World. And,

I. As to the Hiſtory of *Beroſus*, the Subſtance of it, as it is given us from *Abidenus Apollodorus*, and *Alexander Polyhiſter*, ‡ is to this purpoſe, That there were ten Kings of *Chaldæa* before the Flood, *Alorus*, *Alaſparus*, *Amelon*, *Amenon*, *Metalarus*, *Daorus*, *Aedorachus*, *Amphis*, *Oliartes*, *Xiſuthrus*; That *Xiſuthrus* was warned in a Dream that Mankind was to be deſtroyed by a Flood upon the 15th Day of the Month *Dæſius*, and that he ſhould build a ſort of Ship, and go into it

‡ Vid. Euſeb. Chron.

with his Friends and Kindred, and that he ſhould make a Proviſion of Meat and Drink, and take into his Veſſel Fowls and four-footed Beaſts: That *Xiſuthrus* acted according to the Admonition; built a Ship, and put into it all that he was commanded, and went into it with his Wife and Children, and deareſt Friends. When the Flood was come, and began to abate, *Xiſuthrus* let out ſome Birds, which finding no Food nor Place to reſt on, returned to the Ship again: After ſome Days he let out the Birds again, but they came back with their Legs daubed with Mud. Some Days after, he let them go the third time, but then they came to the Ship no more; *Xiſuthrus* underſtood hereby that the Earth appeared again above the Waters, and taking down ſome of the Boards of the Ship, he ſaw that it reſted upon a Mountain: Some time after he and his Wife and his Pilot went out of the Ship, to offer Sacrifice to the Gods, and they were never ſeen by thoſe in the Ship more. But the Perſons in the Ship, after ſeeking him in vain, went to *Babylon*. —— The *Xiſuthrus* here mentioned was evidently *Noah*. And *Beroſus* ſuppoſes from *Alorus* to *Xiſuthrus* ten Generations, and ſo many *Moſes* computes from *Adam* to *Noah*.

II. The Hiſtory of *Sanchoniatho* is to this Effect. † That the firſt Mortals were

† in Euſeb. Præp. Evang. *Proto-*

Protogonus and *Æon*; that by theſe were begotten *Genus* and *Genea*; the Children of theſe were *Phos*, *Pur* and *Phlox*; and of theſe were begot *Caſſius*, *Libanus*, *Antilibanus* and *Brathys*. *Memrumus* and *Hypſuranius* were deſcended from theſe, and their Children were *Agreus* and *Halieus*; and of theſe were begotten two Brothers, one of them named *Chryſor* and *Hæphæſtus*, the Name of the other is loſt. From this Generation came two Brothers, *Technites* and *Autochthon*, and of them were begotten *Agrus* and *Agrotes*; *Amynus* and *Magus* were their Children, and *Miſor* and *Sydec* were deſcended of *Amynus* and *Magus*: The Son of *Miſor* was *Taautus* or *Thyoth*. This is the *Phœnician* Genealogy of the firſt Ages of the World, and it requires no great Pains to ſhew how far it agrees with the Accounts of *Moſes*. The firſt Mortals mentioned by *Sanchoniatho*, and called *Protogonus* and *Æon*, were undoubtedly *Adam* and *Eve*; and his *Miſor*, the Father of *Taautus*, is evidently the *Mizraim* of *Moſes*: From *Protogonus* to *Miſor*, *Sanchoniatho* computes eleven Generations, and from *Adam* to *Mizraim* *Moſes* makes twelve; ſo that *Sanchoniatho* falls ſhort of *Moſes* only one Generation, and this, I conceive, happened by his not having recorded the Flood.

But *Thirdly*, let us in the next Place conſider the *Egyptian* Antiquities, as col-

lected by *Manetho*; and here, I must confess, we meet with great Difficulties. The Records of most Nations fall short of the Flood; neither *Chaldæa* nor *Phœnicia* have offered any thing that can seem to be before *Moses*'s Time of the Creation; but *Manetho* pretends to produce Antiquities of *Egypt*, that reach higher than the Creation by thousands of Years.*

The Accounts of *Manetho* seem at first sight so extravagant, that many (*a*) good Writers look upon them as mere Fictions, and omit attempting to say any thing about them; but other learned Men (*b*) are not so well satisfied with this Proceeding, but think that by a due Examination the *Egyptian* Dynasties may be made tolerably clear, and reduced at least to a degree of Probability. The Misfortune is, we have none of the original Works, from whence they were collected, or which gave account of them. The Historians, *Diodorus Siculus* and *Herodotus*, did not examine these Matters to the Bottom, and we have no Remains of the old *Egyptian Chronicon*, or of the Works of *Manetho*, except only some Quotations in the Works of other Writers. The *Chronographia* of *Syncellus*,

* Scaliger *supposes his* Julian *Period to begin above* 700 *Years before the World, but imagined the* Egyptian *Dynasties to reach higher than the Beginning of that Period by above* 7000 *Years.* See Can. Isag. l. 2. p. 123. (*a*) Petav. Doctrin. Temp. l. 10. c. 17. (*b*) Marsh. Can. Chron. p. 1.

wrote

wrote by one *George*, an Abbot of the Monaſtery of St. *Simeon*, and called *Syncellus*, as being Suffragan to *Taraſius* Patriarch of *Conſtantinople*, is the only Work we have to go to for theſe Antiquities: *Syncellus* collected the Quotations of the old *Chronicon*, and of *Manetho*, and of *Eratoſthenes*, as he found them in the Works of *Africanus* and *Euſebius*; and the Works of *Africanus* and *Euſebius* being now loſt (for it is well known that the Work that goes under the Name of *Euſebius*'s *Chronicon* is a Compoſition of *Scaliger*'s) We have nothing to be depended upon, but what we find in *Syncellus* abovementioned.

Our learned Countryman Sir *John Marſham* has collected from *Syncellus* the Opinions of theſe Writers, and it muſt appear to any one that conſiders what he has offered from them, (*a*) that they every one in their turn took great Liberties in correcting and altering, what they pretended to copy from one another; and tho' every one of them took a different Scheme, yet not one of them could give a clear and conſiſtent Account of the *Egyptian* Dynaſties. Sir *John Marſham* comes the neareſt to it of any; the Account he gives from *Menes* downward is exceedingly probable, being conſiſtent with the Hiſtories of other Nations; and he has given ſome Hints,

(*a*) Marſham Can. Περιπατητικὸν.

which may, I think, lead to a very good Explication of thoſe Dynaſties which preceded *Menes*.

The *Egyptian* Dynaſties are by all, that have treated of them, allowed to give an Account, *Firſt* of their Gods, *Secondly* of their Demi-Gods and Heroes, *Thirdly* of their Kings; and in this Order the Hiſtorians agree to treat of the *Egyptian* Antiquities. (*d*) From *Menes* downward the Account is clear, if we take it as Sir *John Marſham* has explained it: The Number of Kings are too many, if ſuppoſed to ſucceed one another, as *Manetho* imagined; but if we ſuppoſe them to be Cotemporaries, as Sir *John Marſham* has repreſented them, the Accounts of *Egypt* from *Menes* or *Mizraim* will be eaſy, and will agree very well with the Accounts we have of other Nations. *Africanus* with good (*e*) Reaſon imagined all that is prior to or before *Menes* to be Antediluvian; ſome broken Reports of what was the State of *Egypt* before the Flood. Let us therefore conſider the Antiquities of *Egypt* in this View, and trace them backwards. The Kings, the firſt of whom was *Menes*, reigned after the Flood. Who were the Demi-gods and Heroes that preceded them? how many were they? and how long did they reign? In the next Place we muſt

(*d*) *See* Diodorus L. 1. (*e*) Syncellus, p. 54.

enquire

enquire who were the Gods of *Egypt*, and what are their Reigns? and perhaps ſuch a Thread of Enquiry as this may help us thro' the Difficulties of the *Egyptian* Antiquities.

The Subſtance of the *Egyptian* Accounts is, That there were 30 Dynaſties in *Egypt*, conſiſting of 113 Generations, and which took up the Space of 36525 Years: That after this Period was run, then there reigned eight Demi-gods in the Space of 217 Years: After them ſucceeded the *Cycli Cynici*, i. e. according to *Manetho*, (*a*) a Race of Heroes, in number 15, and their Reigns took up 443 Years; then began the Reigns of their Kings, the firſt of whom was *Menes*.

Menes therefore, by *Syncellus* called *Meſtraim*, being the *Mizraim* of *Moſes*, the eight Demi-gods and fifteen Heroes that reigned in *Egypt* before him, were, as *Manetho* rightly conjectures, Antediluvians; and we have to enquire how their Reigns took up 217, and 443, in all 660 Years.

Now in order to explain what is meant by the Number of Years in theſe Reigns, I would obſerve, that perhaps *Egypt* was peopled no more than 660 Years before the Flood; which may be true, tho' we ſuppoſe an elder Son of *Adam*'s to have

(*a*) Syncell. p. 40.

brought a Colony thither. *Seth* was born in the 130th Year of *Adam*'s Life, and *Seth* lived till within 614 Years of the Flood, and therefore a Son of *Adam* but a Century younger than *Seth*, (and *Adam* lived 800 Years after the Birth of *Seth*, and begat Sons and Daughters) might plant *Egypt*, and live 150 Years at the Head of his Plantation; or if we ſuppoſe it firſt planted by ſome Children of *Adam*, two or three Centuries younger, they might come to *Egypt* in the Flower of their Days.

It muſt indeed be allowed that the eight Demi-gods, and the fifteen Heroes, cannot be a Series of Kings ſucceeding one another; for ſeven Generations in ſuch a Succeſſion would take up very near the Number of Years allotted to all of them, as may be ſeen by looking into the Lives of *Adam*'s Deſcendants, ſet down by *Moſes*. If we begin 46 Years before the Death of *Seth*, we may ſee that *Enos* lived 98 Years after *Seth*, *Cainan* 95 Years after *Enos*, *Mahalaleel* 55 Years after *Cainan*, *Jared* 132 Years after *Mahalaleel*, *Enoch* was tranſlated before his Father's Death, *Methuſelah* died 234 Years after *Jared*, and in the Year of the Flood, and *Lamech* died before *Methuſelah*; the Succeſſion of theſe Men, and there are but Seven of them, and a ſhort Piece of *Seth*'s Life, took up 660 Years, and therefore if the Lives of the other Branches of *Adam*'s Family

mily were of the ſame Length with theſe, as it is probable they were, eight Demi-gods and 15 Heroes, 23 Perſons, could not ſucceed one another in ſo few Years. In this Point therefore the *Egyptian* Writers make great Difficulties, by ſuppoſing theſe Demi-Gods and Heroes to Reign one after another, when it is impoſſible to find a good Account of the Times of ſuch ſucceſſive Rigns, or to bring the whole Series of them within the Compaſs of Time allotted to them; but we may make this Difficulty eaſy, if we ſuppoſe the eight Demi-gods to be Cotemporaries, Perſons of great Eminence and Figure in the Age they lived in, and the fifteen Heroes, who lived after theſe Demi-gods, cotemporary with one another; and I think their different Titles, as well as what we find about them in the Hiſtorians, lead us to this Notion of them. If theſe Perſons were a ſucceſſive Number of Kings, from the firſt of them to the Flood, why ſhould eight of them be called Demi-gods, and the reſt but Heroes? The ſuperior Appellation of the firſt eight, looks as if they ſtood upon an equal Ground with one another, but ſomething higher than thoſe that came after them. And perhaps they were eight Children of *Adam*, and he had certainly enow to ſpare many times Eight to people the ſeveral Parts of the World. Theſe came together with their Families

into *Egypt*, lived all within the Compaſs of 217 Years (which is an eaſy Suppoſition) and being all the Heads of the Families that came with them, and were deſcended from them, they might be ſo revered by their Poſterity, as to have a Title ſuperior to what their Deſcendants attained to. And it is obſervable, that the Hiſtorians who mention them, give them Names very favourable to this Account of them; the Demi-gods, according to *Diodorus*, (*a*) were *Sol*, *Saturnus*, *Rhea*, *Jupiter*, *Juno*, *Vulcanus*, *Veſta*, *Mercurius*; and theſe are the Names of Perſons, not of different, but of the ſame Deſcent; Brothers and Siſters, ſome of whom, according to what was the early Cuſtom in *Adam*'s Family, married one another. In like manner, if we look among their Heroes, we ſhall find them of the ſame ſort; *Oſyris* and *Iſis*, *Typhon* and *Apollo* and *Venus*, are all ſaid to be Children of the ſame Family; they taught Agriculture and other uſeful Arts, and thereby made themſelves famous, and we are told (*b*) that ſeveral of them went up and down together, and were therefore Cotemporaries; and it is eaſy to ſuppoſe Fifteen of them, the Number which the old *Chronicon* mentions, to flouriſh within the Space of 443 Years: And thus it will appear, that the Reigns of the Demi-

(*a*) Lib. 1. (*b*) Id. ibid.

gods

gods and Heroes reach up to the very firſt peopling of *Egypt*, and therefore what they offer about a Race of Gods ſuperior to and before theſe, muſt belong to Ages before the Creation of the World.

It was a very uſual and cuſtomary Thing, for the Ancient Writers to begin their Antiquities with ſome Account of the Origin of Things, and the Creation of the World. *Moſes* did ſo in his Book of *Geneſis*; *Sanchoniatho*'s *Phœnician* Hiſtory began in the ſame Manner, and it appears from *Diodorus* (*a*) that the *Egyptian* Antiquities did ſo too. Their Accounts began with Speculations about the Origin of Things, and the Nature of the Gods: then follows an Account of their Demi-gods and terreſtrial Deities; after them come their Heroes, or firſt Rank of Men; and laſt of all their Kings. Now if their Kings began from the Flood; if their Heroes and Demi-gods reach'd up to the Beginning of the World; then the Account they give of the Reigns of Gods before theſe, can be only their Theological Speculations put into ſuch Order as they thought moſt truly Philoſophical.

The firſt and moſt ancient Gods of the *Egyptians*, and of all other Heathen Nations, after they had departed from the Worſhip of the true God, were the Luminaries of

(*a*) Lib. 1.

Heaven;

Heaven; and it is very probable, that what they took to be the Period or Time, in which any of these Deities finished its Course, that they might call the Time of its Reign; thus a perfect and compleat Revolution of any Star which they worship'd, was the Reign of that Star: And tho' it might be tedious to trace too far into their antiquated Philosophy, in order to find out how they came to imagin that the Revolutions of the several Heavenly Bodies answered to such a Number of Years, as they ascribed to their respective Reigns; yet it is remarkable, that a whole intire Revolution of the Heavens took up, according to their Computations, exactly the Number of Years ascribed by them to all their Gods. A Period of 36525 Years, is what they call an intire *Mundane* Revolution, and brings on the ἀποκατάστασις κοσμικὴ: In this space of Time, they say, the several Heavenly Bodies do exactly go thro' all the Relations which they can have in their Motions to one another, and come round to the same Point from which all their Courses began. These Heavenly Bodies therefore being their Gods, such a perfect and intire Revolution of them is a compleat Reign of all the Gods, and contained 36525 Years.

But to the first of their Gods, called here *Vulcan*, they assign no Time, his Reign is unlimited. I suppose they meant here-

hereby to intimate that the Supreme God was eternal, his Power infinite, his Reign not confined to any one, or any Number of Ages, but extending itſelf thro' all: And ſuch high Notions the *Egyptians* certainly had of the Supreme Deity, tho' they had alſo buried them in Heaps of the groſſeſt Errors. This I take to be a true Account of the *Egyptian* Dynaſties, and if it be ſo, their Hiſtory is not ſo extravagant as has been imagined. The Subſtance of what they offer is, That the Supreme God is eternal, — to his Reign they aſſign no Time: That the Sun, Moon and Stars ran their Courſes thouſands of Years before Man was upon the Earth; into this Notion they were led by their Aſtronomy: That *Egypt* was peopled 660 Years before the Flood; and very probably it might not be peopled ſooner, conſidering that Mankind began in *Chaldæa*, and that the firſt Plantation went Eaſtward with *Cain*, and that *Seth* and his Family ſettled near Home. — Amongſt theſe firſt Inhabitants of *Egypt* there were eight Demi-gods, and fifteen Heroes, *i. e.* three and twenty Perſons illuſtrious and eminent in their Generations. After the Flood reign'd *Menes*, whom *Moſes* called *Mizraim*, and after *Mizraim* a Succeſſion of Kings down to *Nectanebus*.

Manetho wrote his Hiſtory by Order of *Ptolemy Philadelphus*, ſome time after the *Sep-*

Septuagint Tranſlation was made. When the *Hebrew* Antiquities were publiſhed to the World, the *Egyptians* grew jealous of the Honour of their Nation, and were willing to ſhew that they could trace up their Memoirs, even higher than *Moſes* could carry thoſe of the *Iſraelites*: For this End *Manetho* made his Collection; it was his Deſign to make the *Egyptian* Antiquities reach as far backwards as he could, and therefore as many Kings Names as he could find in their Records, ſo many ſucceſſive Monarchs he determined them to have had; not conſidering that *Egypt* was at firſt divided into three, and afterwards into four Sovereignties for ſome time, ſo that three or four of his Kings many times reign'd together. When he got up to *Menes*, then he ſet down the Names of ſuch Perſons as had been famous before the Times of this their firſt King; and then, it being a Point of his Religion that their Gods had reigned on Earth, and their Aſtronomy teaching that the Reigns of the Gods took up the Space of 36525 Years, he added theſe alſo, and by this Management his Antiquities ſeem to reach higher than the Accounts of *Moſes*; When in reality, if rightly interpreted, they fall ſhort of *Moſes*, by ſuch a Number of Years, as we may fairly ſuppoſe might paſs, before Mankind could be ſo in-

increaſed as to people the Earth, from *Chaldæa*, the Place where *Adam* and *Eve* lived, unto *Egypt*.

The *Chineſe* have been ſuppoſed to have Records that reach higher than the Hiſtory of *Moſes*: But we find by the beſt Accounts of their Antiquities that this is falſe. Their Antiquities reach no higher than the Times of *Noah*, for *Fohi* was their firſt King. They pretend to no Hiſtory or Memoirs that reach up higher than his Times; and by all their Accounts, the Age of *Fohi* coincides with that of *Moſes*'s *Noah*. Their Writers in the general agree, that *Fohi* lived about 2952 Years before Chriſt: The Author *Mirandorum in Sinâ & Europâ* computes him to Reign but 2847 Years before our Saviour; and *Alvarez Sevedo* places his Reign not ſo early, imagining it to be but 2060 Years; and all theſe Computations agree well enough with the Times of *Noah*; for *Noah* was born, according to Arch-biſhop *Uſher*, 2948 Years, and died 2016 Years before Chriſt; ſo that all the ſeveral Computations about *Fohi*, fall pretty near within the Compaſs of *Noah*'s Life. But we ſhall hereafter ſee many Reaſons to conclude *Moſes*'s *Noah* and the *Chineſe Fohi* to be the ſame Perſon.

The Length of the Lives of Mankind in this World was very remarkable. (*a*) *Mo-*

(*a*) Gen. v.

ſes

ſes numbers the Years of ſome of their Lives as follows.

	Years.
Adam lived —	930
Seth —	912
Enos — —	905
Cainan — —	910
Mahalaleel —	895
Jared — —	962
Enoch — —	365
Methuſelah —	969
Lamech — —	777

Some Perſons have thought it incredible that the human Frame ſhould ever have endured to ſo great a Period; and for that Reaſon they ſuppoſe that the Years here mentioned are but Lunar, conſiſting each of about thirty Days: But this Scheme, under a Notion of reducing the Antediluvian Lives to our Standard, is full of Abſurdities. The whole Time of this firſt World would, at this rate, be leſs than 130 Years. *Methuſelah* himſelf would have been little more than 80 Years old, not ſo long-lived as many even now are. The Perſons above mentioned would have had Children, when mere Infants. Beſides, if we compute the Ages of thoſe who lived after the Flood, by this way of Reckoning, and we have no Reaſon from the Text to alter, they will not amount to the Years of a Man. *Abraham* for Inſtance, who is ſaid to have died in a good old Age, an old

old Man and full of Years, was, (*a*) as *Moſes* writes, 175 Years old; but according to the Notion of Lunar Years, he could not be fifteen. The Years, therefore, that *Moſes* computed theſe Men's Lives by, were Solar Years, of much (*b*) the ſame Length as we now compute by, and there muſt have been ſome Reaſon in their State and Conſtitution, and in the Temperament of the World they lived in, to give them that exceeding Length of Days, which they were able to come up to: Their Houſes of Clay could ſtand eight or nine hundred Years; when, alas! thoſe We now build of the hardeſt Stone or Marble will ſcarce laſt ſo long.

The Curioſity of the Learned in all Ages has been much employed in finding out the Reaſons of this Longevity: Some Writers have attributed it to the Simplicity of their Diet, and to the Sobriety of their living; both of them indeed excellent Means to ſupport Nature, and to make us able to attain our utmoſt Period, but not ſufficient to account for ſo vaſt a Difference as there is between our and their Term of Life. We have had moderate and abſtemious Perſons in latter Ages, and yet they have very rarely exceeded 100 Years.

(*a*) Gen. xxv. 7. (*b*) *Not exactly as long, for the Ancients generally computed* 12 *Months, of* 30 *Days each, to be a Year.*

Other Writers have imagined the Length of theſe Men's Lives to have been owing to the Strength of their *Stamina*; they think that we are made of more corruptible Materials, of a Nature not ſo ſtrong as theſe Men were, and therefore cannot laſt ſo long as they did: but this cannot be the ſole Cauſe of their long Lives, for if it were, why ſhould the Sons of *Noah*, who had all the Strength of an Antediluvian Conſtitution, fall ſo (*a*) far ſhort of the Age of their Forefathers? This, and the manner of the Decline of our Lives, led a (*b*) very ingenious Writer to imagine, that this Alteration of the Length of human Life was in a great meaſure owing to a Change of the Temperament of the World; that the Equality of the Seaſons, and Evenneſs of Weather, in the firſt Earth, were in a great meaſure the Cauſe of that Length of Life enjoyed by the Inhabitants of it; and that the vaſt Contrariety of Seaſons and Weather, which we now have, is a great Reaſon for the Shortneſs of our Days.

If we examine the Proportion in which human Life ſhortned, we ſhall find this Longevity ſunk half in half immediately after the Flood; and after that it ſunk by gentler degrees, but was ſtill in Motion and Declenſion, 'till it fix'd at length, before

(*a*) Shem *lived to but* 600 *Years*. (*b*) *Dr.* Burnet.

David's

David's time [*Pſalm* xc. 10. † called a *Pſalm* of *Moſes*] in that which has been the common Standard of Man's Age ever ſince: And how ſtrongly does this intimate that our Decay was not owing to irregular Living, or to a Debility of Nature only, but to our being, as I might ſay, removed into a different World? for we fared like ſome excellent Fruit tranſplanted from its native Soil into a worſe Ground and unkinder Climate, it degenerates continually 'till it comes to ſuch a degree of Meanneſs as ſuits the Air and Soil it is removed into, and then it ſtands without any further Depravity or Alteration.

The Antediluvians were placed, according to the beſt and moſt Philoſophical Notions we can form of the then World, under a conſtant Serenity and Equality of the Heavens, in an Earth ſo ſituated with regard to the Sun, as to have a perpetual Æquinox, and an even Temperature of the Seaſons, without any conſiderable Variety or Alteration; and hence it came to paſs that the human Body could, by the Nouriſhment it is made capable of receiving, continue unimpair'd to many Generations, there being no external Violence to cauſe

† *Dr.* Burnet *ſeems to hint in this manner, that the Length of our Lives was reduced to* 70 *Years about* Moſes's *Time; but Mr.* Whiſton *obſerves, that moſt of the Perſons mentioned in Scripture, who lived to old Age, far exceeded that Standard, 'till about* David's *Time.* Chron. p. 10.

Decay in any Part of its Texture and Conſtitution. But when Men came to live in the World after the Flood, the World was much altered: The State of the Earth and Heavens was not the ſame they had before been, there were many Changes of Seaſons, wet and dry, hot and cold, and theſe of courſe cauſe many Fermentations in the Blood and Reſolutions of the Humours of the Body, they weaken the Fibres and Organs of our Frame, and by degrees unfit them for their reſpective Functions. *Noah* had lived ſix hundred Years in the firſt World, ſo that we may reaſonably ſuppoſe he had contracted a Firmneſs of Conſtitution, to be able to weather out the Inconveniences of the new World, and we find his Life was not ſenſibly ſhortned by them; but his Children came into this ſecond World very young Men, before their Natures were fixed and hardned, and ſo they ſcarce exceeded two thirds of what they might probably have otherwiſe lived to. The next Generation, who began their Lives in this diſadvantageous State of things, fell a third Part ſhort of them. The Change is not indeed immediately ſenſible, but it ſtands with Reaſon that the repeated Impreſſions every Year of unequal Heat and Cold, Dryneſs and Moiſture, ſhould by contracting and relaxing the Fibres, bring in time their Tone to a manifeſt Debility, and cauſe a Decay

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in the leſſer Springs of our Bodies; and the leſſer Springs failing, the greater, that in ſome meaſure depend upon them, muſt in proportion fail alſo, and all the Symptoms of Decay and old Age follow. We ſee by Experience, that Bodies are kept better in the ſame Medium, as we call it, than if they often change their Medium and be ſometimes in Air, ſometimes in Water, moiſten'd and dry'd, heated and cool'd; theſe different States weaken the Contexture of the Parts: But this has been our Condition in this preſent World, we are put into an hundred different Mediums in the Courſe of a Year: ſometimes we are ſteep'd in Water, or in a miſty foggy Air for ſeveral Days together, ſometimes we are almoſt frozen with Cold, then as it were melted with Heat, and the Winds are of a different Nature, and the Air of a different Weight and Preſſure, according to the Weather and Seaſons: And now all theſe things muſt contribute apace to our Decline, muſt agitate the Air in the little Pores and Chinks of our Bodies very unequally, and thereby ſhake and unſettle our Frame continually, muſt wear us very faſt, and bring us to old Age and Decay in a ſhort time, in compariſon of what we might have lived to, if we lived as the Antediluvians, we think, did, in a fixed Courſe of Nature, incompaſſed always in the ſame Medium, breathing always an Air of one

and the ſame Temper, ſuited exactly to their Frame and Conſtitution, and not likely to offer them any Violence without, or raiſe any Fermentation within. †

The Number of Perſons in this firſt World muſt have been very great: If we think it uncertain, from the Difference between the *Hebrew* and LXX in this Particular, at what Time of Life they might have their firſt Children, let us make the greateſt allowance that is poſſible, and ſuppoſe that they had no Children 'till they were 100 Years old, and none after 500, yet ſtill the Encreaſe of this World muſt have been prodigious. There are ſeveral Authors, which have formed Calculations of it, and they ſuppoſe upon a moderate Computation that there were in this World at leaſt Two Millions of Millions of Souls, which they think is a Number far exceeding that of the Inhabitants of the preſent Earth.

It would be very entertaining, if we could have a View of the Religion, Politicks, Arts or Sciences of this numerous People; but we can only make a few Conjectures about them: As to their Religion, it is certain, 1. that they had *Adam* for above 900 Years, to inſtruct them in all he knew of the Creation of the World, and of the manner how he and *Eve* came into

† *See Dr.* Burnet's *Theory*, Vol. 1. B. ii. ch. 2, 3, 4.

it;

it; and tho' I think there is no Reaſon to magnify *Adam*'s Knowledge, as ſome Writers have done, yet it muſt ſurely be beyond all Queſtion, that the Inhabitants of this firſt World were moſt ſenſibly convinced of God's being the Creator of all Things: they needed no Deductions of Reaſon, or much Faith to lead them to this Truth; they were almoſt Eye-witneſſes of it: *Methuſelah* died but a little before the Flood, and lived 245 Years with *Adam*; ſo that, tho' the World had ſtood above 1600 Years at the Deluge, yet the Tradition of the Creation had paſſed but thro' two Hands. 2. They had a very remarkable Promiſe made them by God in the Judgment paſſed upon the Serpent: *I will put Enmity between thee and the Woman, and between her Seed and thy Seed, He ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* 3. God was more ſenſibly preſent in the World then, than he now is. He appeared to them by Angels; he cauſed them to hear Voices, or to dream Dreams; and by theſe, and ſuch extraordinary ways and means as theſe were, he convinced them of their Duties, inſtructed them in his Will, and gave them Directions for the Conduct of their Lives: And in this Senſe many good and virtuous Men in this firſt World, and for ſeveral Ages after the Flood, had the Happineſs

to walk with God; to have an Intercourſe with the Deity, by divers extraordinary Revelations of himſelf, which he was pleaſed to give them in all Parts of their Lives, if they took care to live up to their Duties: If indeed any of them ran into evil Courſes of Sin and Wickedneſs, then they are ſaid *to be hid from the Face of the Lord*; or God is ſaid *to turn away his Face from them*; or, *to caſt them away from his Preſence*; by all which Expreſſions is meant, that from that time the Intercourſe between God and them ceaſed, and that God ſo far left them, as to give them none of thoſe Revelations and Directions about his Will and their Conduct, which they might otherwiſe have had from him. And as this was the State of the firſt World with regard to God's Preſence in it; So, *4thly*, I believe from hence was derived the Religion of it, God himſelf teaching thoſe Perſons he was pleaſed to converſe with, what Sacrifices he would have offered, what religious Ceremonies they ſhould uſe, and how they ſhould order themſelves in his Worſhip. We do not meet any of God's expreſs Orders in theſe Matters before the Flood, for the Hiſtory is very ſhort; after the Flood we have a great many: But the very Nature of the Worſhip that was in Uſe, does ſufficiently evidence, that it came into Uſe from divine Appointment, and was not in-

vented

vented by the Wit of Man. Sacrifices were offered from the Fall of *Adam*; *Cain* and *Abel*, we are ſure, uſed them: and the Method of worſhipping by Sacrifices does in no wiſe appear to be an human Contrivance, invented by the natural Light or common Reaſon of Men. If God had never appeared to the firſt Men at all, Reaſon alone, if rightly uſed, would have induced them to think that there was a God, and that they were obliged to live in his Fear a virtuous Life, and it might have led them to have prayed to Him in their Wants, and to have praiſed and adored Him for his Favours; but I cannot ſee upon what Thread or Train of Thinking, they could poſſibly be led to make Attonement for their Sins, or Acknowledgments for the divine Favours, by the Oblations or Expiations of any ſorts of Sacrifice: it is much more reaſonable to think that God himſelf appointed this Worſhip. All Nations in the World have uſed it. They that were ſo happy as to walk with God, were inſtructed in it from Age to Age: the reſt of Mankind, who had cauſed God to turn his Face from them, and to leave them to themſelves, continued the Method of Worſhip, they had before learned, and ſo ſacrificed; but they invented in time new Rites and new Sacrifices, according to their Humours and Fancies, and by degrees de-

parted from the true Worſhip, and at length from the true God.

We meet with ſeveral Particulars about the Religion of the Antediluvians.

1. That they had ſtated annual and weekly Sacrifices; that *Cain* and *Abel*, when they came to offer, came to one of theſe ſolemn and publick Acts of Worſhip. Theſe Things may perhaps be true, but we have no certain Evidence that they are ſo. *Ariſtotle* is quoted to confirm this Opinion, who ſays that ſuch ſtated Sacrifices were from the Beginning; but it ſhould be conſidered, that the Heathen Records commonly fall vaſtly ſhort of theſe Times, and when *Ariſtotle* or any other ſuch Writer ſpeaks of a Thing as practiſed from the Beginning, they can fairly be ſuppoſed to mean no more than that it was in uſe earlier than the Times of which they had any Hiſtory; which it might eaſily be, and at the ſame time be much more modern than the Beginning of the World. Other Writers would prove this Opinion from ſome Words of Scripture. *Mikkets Jamim*, *Gen.* iv. *ver.* 3. ſignify, ſome ſay, At the End of the Week, others ſay, At the End of the Year; but theſe I think are precarious Criticiſms. The Words fairly conſtrued, are no more than, At the End of Days, or, as we render them, In Proceſs of Time.

2. Some

2. Some have thought that the firſt Inſtitution of publick Worſhip, was in the Days of *Enos* the Son of *Seth*; others, that not the publick Worſhip of God, but that Idolatry or falſe Worſhip, took its Riſe at that Time: both theſe Opinions are founded upon the Expreſſion at the End of *Gen.* iv. *Then began Men to call upon the Name of the Lord.*

The Defenders of the firſt Opinion conſtrue the *Hebrew* Words in the following manner, *Then Men began to invoke the Name of the Lord*, i. e. to ſet up and join in publick Invocations of it; for as to private ones, they had without doubt uſed them from the Beginning. This Interpretation is more eaſy and natural than that which follows it; לקרא בשם [*likra be Shem*] ſeems pretty well to anſwer our *Engliſh* Expreſſion, To call upon the Name, or invoke it, but קרא [*Kara*] is a Verb tranſitive, and קרא שם [*Kara Shem*] might ſignify to invoke the Name, but קרא בשם [*Kara be Shem*] has quite another Meaning.

The Authors of the ſecond Opinion, who would prove the Riſe of Idolatry from theſe Words, think the Word הוחל *Hochal* not to ſignify *They began*, but They profaned: They make the Sentence run thus, Then they profaned in calling upon the Name of the Lord. The Verb חלל does indeed ſometimes ſignify to profane, and ſometimes to begin; but then it ought to be

be obſerved, that when it ſignifies to profane, it has always a Noun following it; when an Infinitive Mood follows, as in the Paſſage before us, it always ſignifies to begin. There are many Paſſages of Scripture, which will juſtify this Remark: *Numb.* xxx. 3. *Ezek.* xxxix. 7. are Inſtances of the former Senſe; *Gen.* vi. 1. xli. 53. 2 *Chron.* iii. 1. and ſeveral other Places are Inſtances of the latter. And thus I think it may appear that both the Opinions founded on this Paſſage are groundleſs; they have both of them been eſpouſed by great Authors; and the latter, which is the more improbable of the two, is very much favoured by the Paraphraſe of *Onkelos*, by *Maimonides*'s Treatiſe of Idolatry, by *Selden* and ſeveral other learned Men. But ſince I am fallen upon this Paſſage, I ſhall add a few Words more to give it its true Meaning: and I think the *Hebrew* Words verbally tranſlated would be, *Then it was began to call*, i. e. Them, *by the Name of the Lord*, i. e. as I expreſſed it *p.* 12. They were then firſt called the Sons of God. This is, I muſt think, the true Meaning of this Expreſſion. קרא בשם *Kara be Shem* always ſignifies to call or nominate by or after the Name; thus *Gen.* iv. 17. יקרא *Jikra*, *He called* the Name of the City בשם *be Shem*, *by* or *after the Name* of his Son. *Numb.* xxxii. 42. יקרא *Jikra*, *He called* it *Nobah*, בשמו *be Shemo*, *by* or *after*

ter his own Name. Pſalm xlix. 11. קראו *Kareau, They call* their Lands, בשמותם *biſhmotham, by* or *after their* own *Names. Iſaiah* xliii. 7. Every one that is הנקרא *Hannikra called* בשמי *biſhmi by* my Name. And the Name here hinted is expreſly given theſe Men by *Moſes* himſelf, when he afterwards ſpeaks of them, *Gen.* vi. *The Sons of God* ſaw the Daughters of Men——— but to return to the Antediluvians.

As we can only form ſome few and very general Conjectures about their Religion, ſo we can only gueſs at the Progreſs they might make in Literature or any of the Arts. The enterprizing Genius of Man began to exert it ſelf very early in Muſick, Braſs-work, Iron-work, in every Artifice and Science uſeful or entertaining; and the Undertakers were not limited by a ſhort Life, they had Time enough before them to carry Things to Perfection; but whatever their Skill, Learning or Induſtry performed, all Remains or Monuments of it are long ago periſhed. We meet in ſeveral Authors Hints of ſome Writings of *Enoch*, and of Pillars ſuppoſed to have been inſcribed by *Seth*, and the Epiſtle of St. *Jude* (*a*) ſeems to cite a Paſſage from *Enoch*; but the Notion of *Enoch*'s leaving

(*a*) Jude Ver. 14.

any

any Work behind him has been ſo little credited, that ſome Perſons, not conſidering (*a*) that there are many Things alluded to in the New Teſtament, that were perhaps never recorded in any Books, have gone too far, and (*b*) imagined the Epiſtle of St. *Jude* ſpurious, for its ſeeming to have a Quotation from this Figment.

There is a Piece pretending to be this Work of *Enoch*, and (*c*) *Scaliger*, in his Annotations upon *Euſebius*'s *Chronicon*, has given us conſiderable Fragments, if not the Whole of it. It was vaſtly admired by (*d*) *Tertullian*, and ſome other Fathers; but it has ſince their time been proved to be the Product of ſome Impoſtor, who made it, according to *Scaliger*, *Voſſius*, *Gale*, and *Kircher*, ſome time between the Captivity and our Saviour's Birth; but

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(*a*) *There are many Inſtances in the New Teſtament of Facts alluded to, which we do not find were ever recorded in any ancient Books: Thus the Conteſt between* Michael *and the* Devil *about the Body of* Moſes *is mentioned, as if the* Jews *had, ſomewhere or other, a full Account of it. The Names of the* Egyptian *Magicians,* Jannes *and* Jambres, *are ſet down, tho' they are no where found in* Moſes's *Hiſtory. St.* Paul *mentions that* Moſes *exceedingly quaked and feared on Mount* Sinai, *but we do not find it ſo recorded any where in the Old Teſtament. In all theſe Caſes, the Apoſtles and Holy Writers hinted at Things commonly receiv'd as true by Tradition amongſt the* Jews, *without tranſcribing them from any real Books.* (*b*) Enochi commentitia Oracula ita ſprevit cordatior Antiquitas, uti Hieronymus Judæ Epiſtolam, quæ de ſeptem Catholicis una eſt, ob hanc cauſam a pleriſque a Catalogo Sacrorum Voluminum dicat expunctam, quia Teſtimonium ibi citatur ex hoc futili ſcripto. *Cunæus* de rep. Heb. l. 2. c. 1. p. 268. (*c*) P. 404. (*d*) De habitu mulierum, c. 3.

there

there are, I think, (*a*) good Reaſons not to believe it even ſo Old.

As to *Seth*'s Pillars, (*b*) *Joſephus* gives the following account of them: "That "*Seth* and his Deſcendants were Perſons "of happy Tempers, and lived in Peace, "employing themſelves in the Study of "Aſtronomy, and in other Searches after "uſeful Knowledge; that, in order to pre-"ſerve the Knowledge they had acquired, "and to convey it to Poſterity, having "heard from *Adam* of the Flood, and of "a Deſtruction of the World by Fire "which was to follow it, they made two "Pillars, the one of Stone, the other of "Brick, and inſcribed their Knowledge "upon them, ſuppoſing that one or the "other of them might remain for the uſe "of Poſterity: The Stone Pillar, ſays he, "on which is inſcribed, that there was one "of Brick made alſo, is ſtill remaining in "the Land of *Seriad* to this day." Thus far *Joſephus:* But whether his Account of this Pillar may be admitted, has been variouſly controverted; we are now not only at a loſs about the Pillar, but we cannot ſo much as find the Place where 'tis ſaid to have ſtood. (*c*) Some have thought this Land of *Seriad* to be the Land of *Sei-*

(*a*) *See* Jurieu Crit. Hiſt. Vol. 1. p. 41. (*b*) Antiq. lib. 1. c. 2. p. 9. (*c*) Voſſius de Ætat. Mund. c. 10. & Marſham Can. Chronic. p. 39.

rah,

rah, mentioned *Judges* iii. 26. and that the Quarries, as we render it, or the [*Peſilim*] as 'tis in the *Hebrew*, might be the ruinous Stones of which this Pillar of *Seth* was formerly made: (*a*) Other Writers think the word [*Peſilim*] to ſignify Idols, and that the Stones here mentioned were *Eglon*'s Idols, lately ſet up there. (*b*) Biſhop *Stillingfleet*, if the word [*Peſilim*] can ſignify Pillars, approves of *Junius*'s Interpretation of the Place, and thinks the Stones here ſpoken of were the twelve Stones pitched by *Joſhua* in *Gilgal*, after the Children of *Iſrael* paſſed over *Jordan*; but ſurely this Interpretation is improbable, the Stones pitched in *Gilgal* by *Joſhua* would have been called as they were when they were pitched, [*ha Abenim*] from [*Aben*] a Stone, or elſe the Remembrance of the Fact to be ſupported by them would be loſt: The Deſign of heaping them was, that when Poſterity ſhould enquire what mean[*ha Abenim*] theſe Stones, they might be told how the Waters of *Jordan* were cut off. 'Tis unlikely that the Writer of the Book of *Judges* ſhould alter the Name of ſo remarkable a Monument.

But it is more eaſy to gueſs where *Joſephus* had his Story of *Seth*'s Pillars, than to tell in what Country they ever ſtood;

(*a*) Chytræus & alii. (*b*) Origines ſacræ B. 1. c. 2. p. 37.

there

there is a Paſſage quoted from *Manetho*, the *Egyptian* Hiſtorian, which very probably was the Foundation of all that *Joſephus* has ſaid about them. *Euſebius* (*a*) has given us the words of *Manetho*; for, relating what he aſſerted to eſtabliſh the Credit of his *Egyptian Dynaſties*, he ſays, that he pretended to have taken them "from ſome Pillars in the Land of *Seriad*, "inſcribed in the ſacred Dialect by the "firſt *Mercury Thyoth*, and after the Flood "tranſlated out of the ſacred Dialect into "the *Greek* Tongue in ſacred Characters, "and laid up amongſt the Reveſtrys of the "*Egyptian* Temples by *Agathodæmon* the "ſecond *Mercury*, Father of *Tat*." *Joſephus* very often quotes Heathen Writers, and *Manetho* in particular; and it is probable, that upon reading this account of Pillars in that Hiſtorian, he might think it miſapplied. The *Jews* had an old Tradition of *Seth*'s Pillars, *Joſephus* perhaps imagined *Manetho*'s Account to have ariſen from it, and that he ſhould probably hit the Truth if he put the Hiſtory of the one and the Tradition of the other together; and 'tis likely hence aroſe all he has given us upon this Subject.

It may perhaps be inquired, what the Wickedneſs was, for which God deſtroyed this firſt World: Some Writers have

(*a*) In Chronico.

imagined it to have been an exceſs of Idolatry, others think Idolatry was not practiſed 'till after the Flood; and indeed the Scripture mentions no Idolatry in theſe times, but deſcribes the Antediluvian Wickedneſs to have been a general Neglect of Virtue, and Purſuit of Evil. (*a*) *The Wickedneſs of Man was great in the Earth, and every Imagination of the Thoughts of his Heart was only Evil continually.* There is one Particular taken notice of by *Moſes*, (*b*) *The Earth* (he ſays) *was filled with Violence.* This Expreſſion, and the ſevere Law made againſt Murder ſoon after the Flood, makes it probable that the Men of this firſt World had taken a great Licenſe in uſurping upon the Lives of one another.

There ſhould be ſomething ſaid, before I conclude this Book, of the Chronology and Geography of this firſt World. As to the Chronology, ſeveral of the Tranſactions in it are not reduced to any fix'd time: We are not told when *Cain* and *Abel* were born; in what year *Abel* was kill'd, or *Cain* left his Parents; when the City of *Enoch* was built; or at what particular time the Deſcendants of *Cain*'s Family were born: *Moſes* has given us a Chronology of only one Branch of *Seth*'s Family. He has ſet down the ſeveral Deſcendants from *Adam* to *Noah*, with an

(*a*) Gen. vi. 5. (*b*) Ver. 13.

Account

Account of the time of their Birth, and term of Life; ſo that if there was not a Variety in the different Copies of the Bible, it would be eaſy to fix the year of their Deaths, and of the Flood, and to determine the time of the Continuance of this firſt World.

But *firſt* of all, according to our *Hebrew* Bibles, the Computations of *Moſes* are given us as ſet down in the following Table.

	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth, Years	Lived in all Years	Died in the Year of the World
Adam — —	1	130	800	930	930
Seth — —	130	105	807	912	1042
Enos — —	235	90	815	905	1140
Cainan —	325	70	840	910	1235
Mahalaleel --	395	65	830	895	1290
Jared —	460	162	800	962	1422
Enoch — —	622	65	300	365	987
Methuſelah --	687	187	782	969	1656
Lamech —	874	182	595	777	1651
Noah —	1056	500	—	—	—

According to the foregoing Table, the Flood, which began in the six hundredth Year of *Noah*, who was born *Anno Mundi* 1056, happened *Anno Mundi* 1656, it continued about a Year, and so ended 1657.

But *secondly*, The *Samaritan* Copies give us these Computations something different; according to them,

	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth, Years	Lived in all Years	Died in the Year of the World
Adam	1	130	800	930	930
Seth	130	105	807	912	1042
Enos	235	90	815	905	1140
Cainan	325	70	840	910	1235
Mahalaleel	395	65	830	895	1290
Jared	460	62	785	847	1307
Enoch	522	65	300	365	887
Methuselah	587	67	653	720	1307
Lamech	654	53	600	653	1307
Noah	707	500			

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The Reader will eaſily ſee the difference between the *Hebrew* and *Samaritan* Computations, by comparing the two Tables with one another. (*a*) *Capellus* makes a difficulty in reconciling them, but it is not ſuch a hard matter, if we conſider what (*b*) St. *Jerom* informs us of, that there were *Samaritan* Copies which make *Methuſelah* 187 Years old at the Birth of *Lamech*, and *Lamech* 182 at the Birth of *Noah*: Now if this be true, it is eaſy to ſuppoſe 62, the Age of *Jared* at the Birth of *Enoch*, to be a Miſtake of the Tranſcriber, who might drop a Letter, and write 62 inſtead of 162, and thus all the difference between the *Hebrew* and *Samaritan* Copies will entirely vaniſh. *Capellus* is not ſatisfied with this account of St. *Jerom*'s, but obſerves that (*c*) *Morinus* aſſures us, that the *Samaritan* MS *Pentateuch* agrees exactly with the Calculations given by *Euſebius*, according to which the foregoing Table is compoſed; but to this it may be anſwer'd, that the (*d*) MS which *Morinus* ſaw, is not older than the Beginning of the 15th Century; it was, he ſays himſelf, written in the Year of our Lord 1404; and ſurely it muſt be very precarious to contradict

(*a*) Tract. de Chronol. ſacr. in Prolegom. Bib. Polyglot. Walton. (*b*) In Quæſt. in Geneſ. (*c*) Joan. Morinus in Præfat. Græco-Lat. Tranſlationis LXX. Pariſiis edit. 1618. (*d*) *See* Harduin's Chronol. Vet. Teſt. p. 6.

what St. *Jerom* has aſſerted in this Matter, from ſo modern a Tranſcript.

The Writers who have given us the *Samaritan* Chronology, do, in ſome reſpects, differ from the foregoing Table; but their Differences are of leſs Moment, and may eaſily be corrected.

1. (*a*) *Euſebius* ſets the Birth of *Methuſelah* in the 60th Year of *Enoch*; but this is manifeſtly an Error either of the Printer or Tranſcriber, who wrote ξ inſtead of ξε; the Miſtake was certainly not *Euſebius*'s, becauſe he immediately adds, μετετέθη ὃν ἔτει ρπ΄ τοῦ Νωὲ, *i. e.* he was tranſlated in the 180th Year of *Noah*. Now if *Enoch* was 60 Years old at *Methuſelah*'s Birth, according to *Euſebius* himſelf, from *Methuſelah*'s Birth to the 180th Year of *Noah* is but 300 Years, and conſequently *Euſebius*, to have been conſiſtent with himſelf, ſhould have made *Enoch*'s Age at his Tranſlation 360, but he has made it 365. But farther, (*b*) *Syncellus* from *Euſebius* ſays, that the *Samaritan* Computation falls ſhort of the *Hebrew* 349 Years; but, if in the Life of *Enoch* 60 and 360 are the true Numbers, inſtead of 65 and 365, the Reader, if he computes, will find that the *Samaritan* Calculations fall ſhort of the *Hebrew* more than 349 Years, namely 354. Once more, the *Samaritan* Com-

(*a*) Chronicon. p. 4. (*b*) Vid. Capelli Chronol. ſacr.

putations,

putations, as cited by (*a*) *Scaliger*, have in this Place 65 not 60, and 165 not 160.

There are ſeveral other Miſtakes made probably in printing *Euſebius*'s *Chronicon*; (*b*) namely, that *Cainan* lived to the φκα, *i. e.* the 521ſt Year of *Noah*, it ſhould have been φκη, 528. And *Mahalaleel* to the φπε, *i. e.* the 585th Year of *Noah*, it ſhould have been φπγ, *i. e.* 583, for otherwiſe *Euſebius* contradicts himſelf; for if a Table were made from *Euſebius*'s Computations, it would appear that *Cainan* died *A. M.* 1235, and that would be the 528th Year of *Noah*, not the 521ſt; and ſo likewiſe *Mahalaleel*'s Death would be *A. M.* 1290, which, according to *Euſebius*, would be the 583d Year of *Noah*, not the 585th.

2. The *Samaritan* Chronology, as given us by (*c*) *Scaliger*, differs a little from *Euſebius*'s Account of it; for where *Euſebius* ſays that *Mahalaleel* was ξε, *i. e.* 65 Years old when he begat *Jared*; *Scaliger* thinks it ſhould be οε, *i. e.* 75. Again, where *Euſebius* makes *Methuſelah*'s Age ξζ, *i. e.* 67 at *Lamech*'s Birth, *Scaliger* would have it be οζ, *i. e.* 77. By theſe Alterations he computes 20 Years longer to the Flood than the receiv'd *Samaritan* Copies. *Scaliger* does indeed (*d*) produce an old *Samaritan* Chronicle, with a Ta-

(*a*) Id. ibid. (*b*) Id. ibid. (*c*) Id. ibid. (*d*) *See* Capellus *before cited.*

ble at the end of it of the Lives of the Patriarchs, who lived from the Creation to *Moſes*, in which he finds the Variations from *Euſebius*, which he would eſtabliſh: But, *firſt*, He himſelf owns that this Table contains ſome very great Abſurdities; a Confeſſion which takes away a great deal of its Credit. 2. The *Samaritan* Chronology is much more reconcileable to the *Hebrew*, as *Euſebius* has given it us, than it would be if theſe Alterations of *Scaliger*'s were made in it. 3. The *Samaritan* MS agrees with *Euſebius*, but favours none of *Scaliger*'s Emendations, as is clear from *Morinus*'s Account of that MS, and was confirmed to *Capellus*, by ſome Letters of *Golius* to him. 4. If we alter *Euſebius* by this Table of *Scaliger*'s, we ſhall make *Jared* and *Methuſelah* die *A. M.* 1317, *i. e.* 10 Years before the Flood; but all Verſions agree, the *Hebrew*, the *Samaritan*, and the *Septuagint*, however they differ about the Year of the Flood, that *Methuſelah* certainly died that Year.

Thirdly, We come now to the Chronology of the *Septuagint*, which differs from the *Hebrew* in the following manner.

1. In the Lives of *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, there are 100 Years added before the Births of their reſpective Children, which 100 Years are again ſubſtracted from the Time they lived after the Births of them, ſo that the *Hebrew* and

Septuagint

Septuagint make the whole term of their Lives exactly the ſame, only the *Septuagint* makes them Fathers 100 Years later than the *Hebrew*.

2. In the Life of *Lamech* the *Septuagint* adds 6 Years before *Noah*'s Birth, and takes away 30 Years from the time he lived after *Noah* was born, and in the whole makes his Life ſhorter than the *Hebrew* by 24 Years.

Theſe Differences, by advancing 600 Years before the Births of *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared* and *Methuſelah*, and 6 Years before the Birth of *Noah*, (both the *Septuagint* and *Hebrew* agreeing the Flood to be in the ſix hundredth Year of *Noah*'s Life) do carry forward the time of the Flood 606 Years, and ſo fix it *A. M.* 2263, inſtead of 1657, according to the following Table.

According to the *Septuagint.*	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth, Years	Lived in all Years	Died in the Year of the World
Adam	1	230	700	930	930
Seth	230	205	707	912	1042
Enos	435	190	715	905	1340
Cainan	625	170	740	910	1535
Mahalaleel	795	165	730	895	1690
Jared	960	162	800	962	1922
Enoch	1122	165	200	365	1487
Methuselah	1287	187	782	969	2256
Lamech	1474	188	565	753	2227
Noah	1662	500	—	—	—

How the different Computations of the *Septuagint* and the *Hebrew* may be reconciled, or accounted for, is a Point which the Learned are not agreed in. The *Hebrew* Computations are supported by a perfect Concurrence and Agreement of all *Hebrew* Copies now in Being; we are sure there have been no various Readings in

in theſe Places ſince (*a*) the *Talmuds* were compoſed: nay, the approved *Hebrew* Copies computed thus in our Saviour's time; for the Paraphraſe of *Onkelos*, which is on all Hands agreed to be about that Age, is the ſame exactly with the *Hebrew* in theſe Points. St. *Jerom*, in his time, took the *Hebrew* Computations to be right, for he tranſlated from them exactly agreeable to what we now read them: And the vulgar *Latin*, which has been in uſe in the Church above 1000 Years, agrees to them; there is no poſitive Proof that there ever was an *Hebrew* Copy different from what the common *Hebrew* now is, in theſe Computations.

But then, on the other hand, there are ſeveral Arguments which have induced learned Men to ſuſpect, that the ancient *Hebrew* Copies might differ from the preſent; and that the *Greek* Computations, according to the *Septuagint*, are more likely to be true than the preſent *Hebrew*; for,

1. As all the *Hebrew* Copies agree in their Computations, ſo do the *Greek* Copies agree in theirs likewiſe: The moſt ancient MSS have exactly the ſame Computations with the common *Septuagint*, ex-

(*a*) *The* Talmuds *were two, the* Jeruſalem *and the* Babylonian; *the* Jeruſalem Talmud *was compoſed about* 300 *Years after* Chriſt, *the* Babylonian *about* 200 *Years later.*

cept

cept a ſmall Variation or two, which ſhall be, by and by, accounted for. And, tho' indeed we ought not to oppoſe even the beſt Tranſlation to the Original, yet what I have mentioned gives us reaſon at leaſt to enquire impartially, how, and when ſuch a Difference began between the Original and the Verſion; a Difference which is not a Miſtake in this or that Copy or Tranſcript, but a Difference probably made at firſt by the Tranſlators themſelves.

2. Theſe Variations are of ſuch a Sort, that they cannot be imagined to be made accidentally by the Tranſlators, out of Haſte, or by Miſtake; the *Hebrew* Computations, as St. *Jerom* obſerves, were not expreſſed in Words in the old Copies, but in ſmall Characters ſcarcely viſible: Had the *Septuagint* fallen ſhort in the Numbers, we might have ſuppoſed that they omitted ſome Letter, and ſo loſt 10 or 100 Years; but ſuch Alterations as theſe are, where there muſt have been Letters added, and where ſometimes both Parts of a Verſe, and ſometimes two Verſes together are altered, and ſo altered as ſtill to keep them conſiſtent with one another; this, whenever done, muſt be done deſignedly, and with Deliberation.

3. Tho' we have no direct Proof of any Variations in the old *Hebrew* Copies in theſe Computations, yet we have ſome ground to ſuſpect there were ſome. The

Jews,

Jews, before the Time of *Antiochus*, had a long Enjoyment of Peace, and were very (*a*) careleſs about the Sacred Writings, ſo that numerous Variations had, by degrees, got into their Copies. *Antiochus* ſeized and burnt all the Copies he could come at; there were only a few of thoſe that were in private Hands that eſcaped him. After this Calamity was over, the *Jews* enquired, and got together thoſe few, in order to have more Copies wrote out from them; and from theſe came all the Copies we have now in uſe. Now ſuppoſe the private Copies, that eſcaped the Fury of *Antiochus*, had any of them dropp'd ſome numeral Letters, and they were copied, as I ſaid, in an Age when they did not ſtudy to be very accurate; this might be the Occaſion of the preſent *Hebrew* falling ſhort in its Calculations; the *Septuagint* being tranſlated from the Copies before *Antiochus*'s time, when the Computations were not corrupted. The *Phariſees* were the riſing Sect after *Antiochus*'s Perſecution, and they were the Correctors of the new Tranſcripts, and 'tis not likely their Pride and Stiffneſs ſhould let them conſult the *Septuagint*, or alter any thing in their Copies by it; 'tis more probable, that if they found any Point in their MS differing from the *Septuagint*, they ſhould be fond of pre-

(*a*) Buxtorf.

ſerving

ſerving the Reading of their own Originals, in oppoſition to a foreign Tranſlation of their Books, how good in its Kind ſoever it might be.

4. *Joſephus* is ſome Proof, that there were formerly old *Hebrew* Copies different in theſe Computations from the preſent ones. He expreſsly (*a*) ſays, that he wrote his Hiſtory from the Sacred Pages; and his (*b*) Account of the Lives of theſe Patriarchs agrees with the *Septuagint*, except only in a very ſmall Difference in the Life of *Lamech*; ſo that *Joſephus* muſt have ſeen a Copy of the *Hebrew* Books, different from the preſent ones, and at leaſt very near agreeing with the *Septuagint*.

5. The *Greek* Hiſtorians who wrote before *Joſephus*, namely, (*c*) *Demetrius Phalereus*, *Philo* the Elder, and *Eupolemus*, give us reaſon to ſuſpect the ſame thing. They are Writers very much commended by *Clemens Alexandrinus*, and *Euſebius*. They learn'd their Knowledge of the *Jewiſh* Affairs, from *Jews*; and *Joſephus* ſays, they wrote accurately about them. Now their Computations differ very much from the common *Hebrew*, and come very near the *Septuagint*. Ac-

(*a*) Contra Appion. Lib. 1. (*b*) *See it*, Antiq. Lib. 1. c. 3. (*c*) Walton Proleg. de verſionibus Græcis.

cording

cording to (*a*) *Demetrius*, from the Creation to the Flood is 2148 Years. (*b*) *Eusebius*, from *Alexander* (a very ancient Historian) computes from the Creation to the Flood 2284 Years. These Authors must have seen, or been informed from *Hebrew* Copies different from the present.

6. We may add to all this, That the whole Christian Church, Eastern and Western, and all the ancient celebrated Writers of the Church, have neglected the *Hebrew* Computations, and adhered to the *Greek*; 'till in the last Century some of the *Roman* Writers, and not all of them, in regard to the Decree of the Council of *Trent* about the vulgar *Latin*, took to the *Hebrew* Computations; not because they were the *Hebrew*, but because the vulgar *Latin* agreed with them. (*c*) *Baronius* observes, that the Church used anciently to compute the Years from the Creation, not according to the *Hebrew*, but according to the *Septuagint*, and he cites many Writers to confirm it; and indeed he might justly have cited every ancient Writer, except St. *Jerom* and St. *Austin*. Amongst the Moderns, *Beza* was the first that had any Doubts about the

(*a*) Clem. Alexand. Strom. l. 1. p. 403. Ed. Oxon. (*b*) *See* Walton. Proleg. de versionibus Græcis, § 61. (*c*) In Apparatu, n. 118.

Greek

Greek Chronology; I ſay, had Doubts, for he never abſolutely rejected it, tho' he ſeemed moſt inclined to the *Hebrew*. There have been a few that have followed his Opinion, but they are but a few, in compariſon of the many that have gone the other way.

I have now given the Subſtance of what is offered for the *Hebrew*, and for the *Septuagint*. I ſhould next obſerve, that (*a*) *Capellus* attempts to reconcile the Differences in their Computations, in the following manner:

1. As to the Difference between the *Greek* and *Hebrew*, in the Life of *Lamech*, he quotes (*b*) St. *Auſtin*, who was of opinion, that the very firſt Tranſcribers, who took Copies of the original *Septuagint* MS in *Ptolemy*'s Library, made Miſtakes in tranſcribing it; that the *Septuagint* computed *Lamech* to be 182 Years old at *Noah*'s Birth, to live 595 after it, and to live in all 777 Years. This one Correction will take away all the Difference between the *Septuagint* and the *Hebrew*, except the 600 Years added and ſubſtracted, as before mentioned: And it will (agreeably to all other Copies) make *Methuſelah* die in the Year of the Flood.

(*a*) Lud. Capelli Chron. Sacr. in Apparatu Walton. ad Bibl. Polyglot. (*b*) Aug. de Civitate Dei, cap. 13.

2. As

2. As to the Addition and Subſtraction of the ſeveral hundred Years, in the Lives of the Fathers before mentioned, the ſame Author, from (*a*) St. *Auſtin*, anſwers, That they were not made by the *Seventy* themſelves, but by ſome early Tranſcriber from them, and probably for one or other of theſe two Reaſons: 1. Perhaps thinking the Years of the Antediluvian Lives to be but Lunar ones, and computing that at this Rate the Six Fathers, whoſe Lives are thus altered, muſt have had their Children at 5, 6, 7, or 8 Years old, which could not but look incredible; I ſay, the Tranſcriber finding this, might be induced to add and ſubſtract the 100 Years, in order to make them of a more probable Age of Manhood, at the Birth of their reſpective Children: or, 2. If he thought the Years of their Lives to be Solar ones, yet ſtill he might imagine, that Infancy and Childhood were (*b*) proportionably longer in Men, that were to live 7, 8, or 900 Years, than they are in us, and that it was too early in their Lives, for them to be Fathers at 60, 70, or 90 Years of Age; for which Reaſon he might add the hundred Years, to make their Advance to Manhood, which is commonly not 'till one

(*a*) Auguſt. de Civit. Dei, lib. 15. c. 12. (*b*) Tanto ſenior fuit proportione pubertas, quanto vitæ totius major Annoſitas. *ſays St.* Auguſt. lib. de Civitat. Dei, 15. c. 15.

fourth

fourth Part of Life is near over, proportionable to what was to be their Term of Life.

If theſe Arguments are ſufficient to anſwer in Part what is ſaid in favour of the *Septuagint*, in oppoſition to the *Hebrew*, (and they ſeem to me to carry a great Probability) what is offered from *Joſephus*, *Philo*, *Demetrius Phalereus*, and the other *Greek* Hiſtorians agreeing in their Computations with the *Septuagint*, is eaſily anſwered. They all lived ſince the Time that the *Septuagint* Tranſlation was made, and very probably took their Computations from that, or ſome Copies of it, and not from any *Hebrew* Copies of the Scriptures.

(*a*) *Demetrius Phalereus* was the firſt Preſident of the College of *Alexandria*, to which the Library belong'd where the Original MS of the *Septuagint* was lodged. He was a very active Man in the erecting the Library, and ſtoring it with Books; for all that *Ptolemy Soter* did in this matter, was by his Counſel and Direction, and the whole Care and Management of it was committed to him. And when *Ptolemy Soter* died, his Son *Ptolemy Philadelphus* carrying on the ſame Deſign, made uſe of *Demetrius*, as his Father had before done. *Ptolemy Philadel-*

(*a*) *See* Prideaux Connect. Vol. 2. p. 18.

phus,

phus, ſays *Ariſteas*, being deſirous to raiſe a conſiderable Library at *Alexandria*, committed the Care of this Matter to *Demetrius Phalereus*, a noble *Athenian* then living in his Court, directing him to procure from all Nations, whatſoever Books were of Note amongſt them: Purſuant to theſe Orders, being informed of the Book of the Law of *Moſes* among the *Jews*, he put the King upon ſending to *Jeruſalem* for a Copy of it. (*a*) *Ariſtobulus*, an *Alexandrian Jew*, makes the ſame mention of *Demetrius*'s Part in this Affair. We have now only ſome Fragments of *Ariſtobulus*, quoted by (*b*) *Clemens Alexandrinus* and (*c*) *Euſebius*; but he is ſaid to have written a Comment on the Five Books of *Moſes*, and therein to have mention'd this *Greek* Verſion, as made under the Care and Direction of *Demetrius Phalereus*. (*d*) The moſt learned Dr. *Prideaux* does indeed imagine, that *Demetrius* was put to Death in the beginning of the Reign of *Ptolemy Philadelphus*, but he brings but very ſlender Proof of it: It is more likely that he lived 'till after the Library was finiſhed; and if he took this Care about getting the Tranſlation of the Books of

(*a*) *In his Comment on the Books of* Moſes; *ſee* Euſeb. Præp. Evang. lib. 13. c. 12. (*b*) Strom. l. 1. & l. 5. (*c*) Can. Chron. p. 187. Præp. Evang. lib. 7. c. 13. lib. 8. c. 10. lib. 13. c. 12. (*d*) Connection, Vol. 2. p. 20.

Moſes, 'tis likely, when he had them, hi Curioſity might lead him to look into them. He was a great Scholar, as well a a Stateſman and Politician; and if the Computations abovementioned were alte red ſo early as St. *Auſtin* imagines, and upon the Reaſons he gives for it, the Al terations might be made by *Demetrius*, o by his Allowance and Approbation.

I have ſaid all this about *Demetriu* upon ſuppoſition that he was one of th *Greek* Hiſtorians whoſe Works migh prove the *Septuagint* Computation mor probable than the *Hebrew*. (*a*) Biſhop *Wa ton* does indeed quote him for that Pur poſe, but I doubt he was miſtaken. Th *Phalerean Demetrius* lived a buſy, activ Life, a great Officer of State both a home and abroad, and I do not find h ever wrote any Hiſtory. Biſhop *Walto* therefore might perhaps miſtake the Name not *Demetrius Phalereus*, but *Demetriu* the Hiſtorian ſhould have been quoted up on this Occaſion. (*b*) *Demetrius* the Hi ſtorian was an Inhabitant of *Alexandri* lived not before the Reign of *Ptolem Philopator*, the Grandſon of *Philade phus*, near 70 Years after the *Septuagin*

(*a*) In Prolegom. ad Bibl. Polyglott. 9. § 61. (*b*) Cle Alexand. Strom. lib. 1. Hieronymus in Catalogo illuſtrium Scr ptorum c. 38. Voſſius de Hiſtoricis Græcis lib. 3. ſub litera D *He might poſſibly live ſome time later than* Ptolemy Philopator, *t the exact Time of his Life is not told us.*

Tranſ

Tranſlation was made; he compiled the Hiſtory of the *Jews*, and continued it down to the Reign of *Ptolemy Philopator* beforementioned. 'Tis eaſy to ſee that this Writer might copy from the *Septuagint*, and be miſ-led by any early Alterations that had been made in it.

Philo lived ſtill later, was Cotemporary with our Saviour; wrote almoſt 300 Years after the *Hebrew* was tranſlated by the *Seventy*. He lived conſtantly at *Alexandria*, and therefore copied from the *Septuagint*; and as he lived ſo late, was more likely to be impoſed upon by the early Alterations that had been made in it.

Joſephus, tho' a *Jew*, notwithſtanding he ſo often aſſerted that he wrote from the Sacred Pages, did not always write from the *Hebrew* Scriptures. He was, I own, a Prieſt, and of the firſt Family of the Prieſts, brought up from his Childhood in the *Hebrew* Law, and perfectly skilled in the *Hebrew* Language; and I do not queſtion, but that he could as eaſily make uſe of the *Hebrew* Bible as the *Greek*; but ſtill I think it is very evident, that in ſeveral Parts of his Works, where he ought to have uſed at leaſt one of them, he has uſed neither. The utmoſt that Dr. *Hody* (*a*) could conclude about him was, that he principally followed the

(*a*) Hody. Diſſert. de Septuagint. l. 3. c. 1. § 2.

Hebrew Text, which, if admitted, is conſiſtent with what Dr. *Cave* obſerved of him, (*a*) that he often takes a middle way between the *Septuagint* and the *Hebrew*. But Dr. *Wells* has examined his Chronology with great Exactneſs, (*b*) and produces ſeveral Paſſages, in which he adheres to the *Hebrew* againſt the *Greek*; and ſeveral others, in which he agrees with the *Greek* in oppoſition to the *Hebrew*; and as many in which he differs from both. From which he very reaſonably concludes, that in compiling his Hiſtory, he had both the *Hebrew* and *Greek* Bibles before him, and ſometimes uſed one, and ſometimes the other; and when he thought there was Reaſon, he did not ſcruple to recede from both. The *Jews* had other ancient Books to which they paid great Deference, beſides the Scriptures. *Joſephus* copied often from theſe, and from Heathen Writers too; and he was not only many times led away by them from what is contained in the Scriptures, but oftentimes miſ-led by them into Trifles and Miſtakes. *Joſephus* is not of ſufficient Authority to induce us to alter our Bible.

And as to the Fathers of the firſt Ages of the Church, they were good Men, but

(*a*) Hiſtor. Litterar. P. II. in Joſeph. (*b*) *Diſſertation upon the Chronology of* Joſephus, p. 16 ---- 21.

not

not Men of an univerſal Learning; they underſtood the *Greek* Tongue better than the *Hebrew*; uſed and wrote from the *Septuagint* Copies, and that was the Reaſon why the *Septuagint* Computations prevailed amongſt them (*a*). And thus I have put the whole of what may be ſaid upon this Subject together, into as narrow a Compaſs as I could well bring it. The Reader may ſee the former Part of what I have offered, treated more at large in *Capellus*'s *Sacra Chronologia*, prefixed to *Walton*'s *Polyglott* Bible, and in Biſhop *Walton*'s *Prolegomenon* upon the *Septuagint* and *Greek* Verſions of the Scriptures; and if the latter Part may be allowed, the Differences between the *Septuagint* and *Hebrew*, as far as we have yet entered into them, have but little in them; they appear conſiderable only, from the Weight which the Learned have given them in their Diſſertations upon them; but they may, by the Suppoſitions abovementioned, be very eaſily reconciled.

There is one thing more that ſhould not be wholly omitted, and this is, a Variation or two in the ſeveral *Greek* Copies from one another.

(*a*) *St.* Jerom *and St.* Auſtin *(as was before hinted) adhered to the* Hebrew *Computations; and they were, tho' not the only two that underſtood the* Hebrew, *yet without doubt much better skilled in it than the Fathers of their Age, except* Origen.

We have in our Table of the *Septuagint* Computations ſuppoſed *Methuſelah* to be 187 Years old at *Lamech*'s Birth, to live 782 Years after it, and to live in all 969 Years; but (*a*) *Euſebius*, St. *Jerom*, and St. *Auſtin* aſſert, that according to the *Septuagint* he begat *Lamech* in the 167th Year of his Age, lived after his Birth 802 Years, and lived in all 969 Years. The *Roman* Edition of the *Septuagint*, printed in *Greek* and *Latin* at *Paris*, in the Year 1628, agrees with them in theſe Computations. But in anſwer to them: 1. St. *Auſtin* himſelf confeſſes, that there were various Readings in the Computations of *Methuſelah*'s Life; that ſome Copies (three *Greek*, one *Latin*, and one *Syriac*) made *Methuſelah* die ſix Years before the Flood. Now theſe Copies muſt have had 187, and 782, as in our Table, for then they will exactly do it. Nay, 2. As *Euſebius* allows that ſome Copies ſuppoſed *Methuſelah* to die ſix Years before the Flood, ſo he alſo expreſly computes him to live 782 Years after the Birth of *Lamech*; now theſe Copies muſt make him 187 at the Birth of *Lamech*, for there has been no Doubt of his living in all, according to the *Septuagint*, 969 Years. 3. *Africanus*, cited by *Euſebius*, ſays from the *Septuagint*, that *Lamech* was born in the

(*a*) Capelli Chronol. ſacra.

187th

187th Year of *Methuſelah.* 4. If the Computations abovementioned be admitted, *Methuſelah* muſt live 14 or 15 Years after the Flood, which is too great an Abſurdity to be admitted. The two or three Copies mentioned by *Euſebius* have probably the ancient Reading of the *Septuagint*, and *Euſebius* and *Syncellus* ſhould have corrected the Exemplars, which they computed from, by them, as moſt of the modern Editors have done. For all the later Editions of the *Septuagint* agree with our Table, namely, the *Baſil* Edition of *Hervagius*, publiſh'd *Anno Dom.* 1545: *Wichelius*'s, publiſh'd *Anno Dom.* 1595, makes no various Reading upon the Place, as if all Books were the ſame with it, or thoſe that were not, were not worth confuting: The Royal Edition by *Plantin* is the ſame, with this only Fault, that ϖέντε is put inſtead of ἕπτα, 185 inſtead of 187; but that Miſtake is corrected in the *Paris Greek* and *Latin*, made from it *Anno Domini* 1628.

There is one Reading more, in which *Euſebius* ſeems to differ from us. He makes *Lamech* to live φλε, i. e. 535 Years after *Noah*'s Birth; we ſay he lived 565. But 'tis probable this Miſtake was either *Scaliger*'s, or ſome Tranſcriber's, and not *Euſebius*'s; φλε might eaſily be writ for φξε: For, 1. St. *Jerom*, who tranſlated *Euſebius* into *Latin*, wrote it DLXV.

2. All the modern Editions of the *Septuagint* put it 565. 3. St. *Auſtin* ſays expreſly, that the *Hebrew* Computations in this Place are 30 Years more than the *Greek*; now the *Hebrew* makes *Lamech* to live 595 Years after *Noah*'s Birth, therefore the *Greek* Computation being 30 Years leſs, muſt be 565. 4. All Copies of the *Septuagint* agree, that he was 188 at *Noah*'s Birth, and that he lived in all 753 Years; now from hence 'tis certain, that they muſt ſuppoſe him to live 565 Years after the Birth of *Noah*, for 188 and 565 is 753.

We are now come to the laſt Point to be treated of, the Geography of the Antediluvian World. There are but few Places of it mentioned; the Land of *Eden*, with its Garden; the Land of *Nod* on the Eaſt of *Eden*; and the City of *Enoch* in that Country.

The Land and Garden of *Eden* was in the Eaſtern Parts of the World, remarkable for a River which aroſe out of it, dividing it ſelf into four Streams or Branches; the firſt of which was named *Piſon*, and encompaſſed the whole Land of *Havilah*; the ſecond was named *Gihon*, and encompaſſed the Land of *Cuſh*; the third was *Hiddekel*, and ran into the Eaſtern Parts of *Aſſyria*; the fourth was the noted River *Euphrates*. This is the Deſcription of the Place, given us by *Moſes*. The Learned

Black Sea

R Hiddekel

R Hiddekel

R Hiddekel

Mediterranean

The Land of Eden

The Garden

R Euphrates

R Pison

R Gihon

LAND OF CHUS OR ETHIOPIA

Red Sea

LAND OF

Caspian Sea

The *Situation of the* Land & Garden of Eden *together with the* Rivers of Paradise — *as they are imagined to have been Situate by some Writers, who thought that the* Garden of Eden *was planted in that, which was afterwards called* the Holy Land.

Persian Gulf

LAND OF HAVILAH

d have formed different Schemes of the ituation of it, from this Deſcription of t; two of which are worth our Notice.

Firſt, Some ſuppoſe the Land to be near *Cœle-Syria*; they imagine the River roſe ſomewhere between the Mountains *Libanus* and *Anti-Libanus*, and from thence to run to the Place where *Euphrates* now divides *Syria* and *Meſopotamia*, and there to divide it ſelf, 1. into a Stream, which we now make part of the *Euphrates*; that this Stream paſſed thro' the Ridge of Mountains that run croſs the Country, and beyond them joined it ſelf to the preſent *Tigris*, and continued its Courſe where the *Tigris* now runs into the *Sinus Perſicus*; all this Stream they call *Hiddekel*. 2. Their ſecond River, which they call *Euphrates*, is the preſent *Euphrates*, from the Place where we divided *Tigris* from it, down to the *Perſian* Gulf; much about the ſame Place, they ſuppoſe the River to divide into two other Streams, which ran thro' the Land of the *Iſhmaelites*, and divided the Range of Hills at the Entrance of *Arabia Felix*, and ſo encompaſſed between their Streams a Part of that Country, and then met again; but afterwards divided, and ran, the one into the *Indian*, the other into the *Red Sea*. The Name of one of theſe Streams was *Gihon*, of the other *Piſon*; the Draught which I have

have added will ſet this Scheme in the cleareſt View.

The Authors of the Second Scheme, tho' they have, every one of them, ſome Peculiarities, yet agree in the main, that *Eden* was in *Chaldæa*, that the Garden was ſomewhere near the Rivers amongſt which *Babylon* was afterwards built: They prove the Land of *Havilah*, by undeniable Arguments, to be the Country adjacent to the preſent *Euphrates*, all along and upon the Banks of that River, and ſpreading thence towards the Deſarts of *Arabia*. The Land of *Cuſh*, which our *Engliſh* Tranſlation erroneouſly renders *Ethiopia*, was, they ſay, that Part of *Chaldæa* where *Cuſh* the Son of *Ham* ſettled after the Flood. A Draught of this Scheme will ſet it in a clearer Light, than any verbal Deſcription, I have therefore given a Map of it, and ſhall only add a Reflexion or two on both the Schemes, of the Geography of this firſt World.

As to the former Scheme, 'tis indeed true, there was a Place in *Syria* called *Eden*, (*a*) but it was of much later Date than the *Eden* where *Adam* was placed. *Syria* is not Eaſt to the Place where *Moſes* wrote, but (*b*) rather North. And further, none of the Deſcriptions, which *Moſes* has given

(*a*) *See* Amos i. 5. (*b*) Moſes *wrote, either when he lived in* Egypt, *or in the Land of* Midian.

of

The Black or Euxin Sea

ASSYRIA

R. Hiddekel
R. runs before ye
Borders
of Assyria.

MESOPOTAMIA

R. Euphrates

River Euphrates

River Pison

River Gihon encom-
passed the Land
of Cush.

R. Euphrates

R. Paron

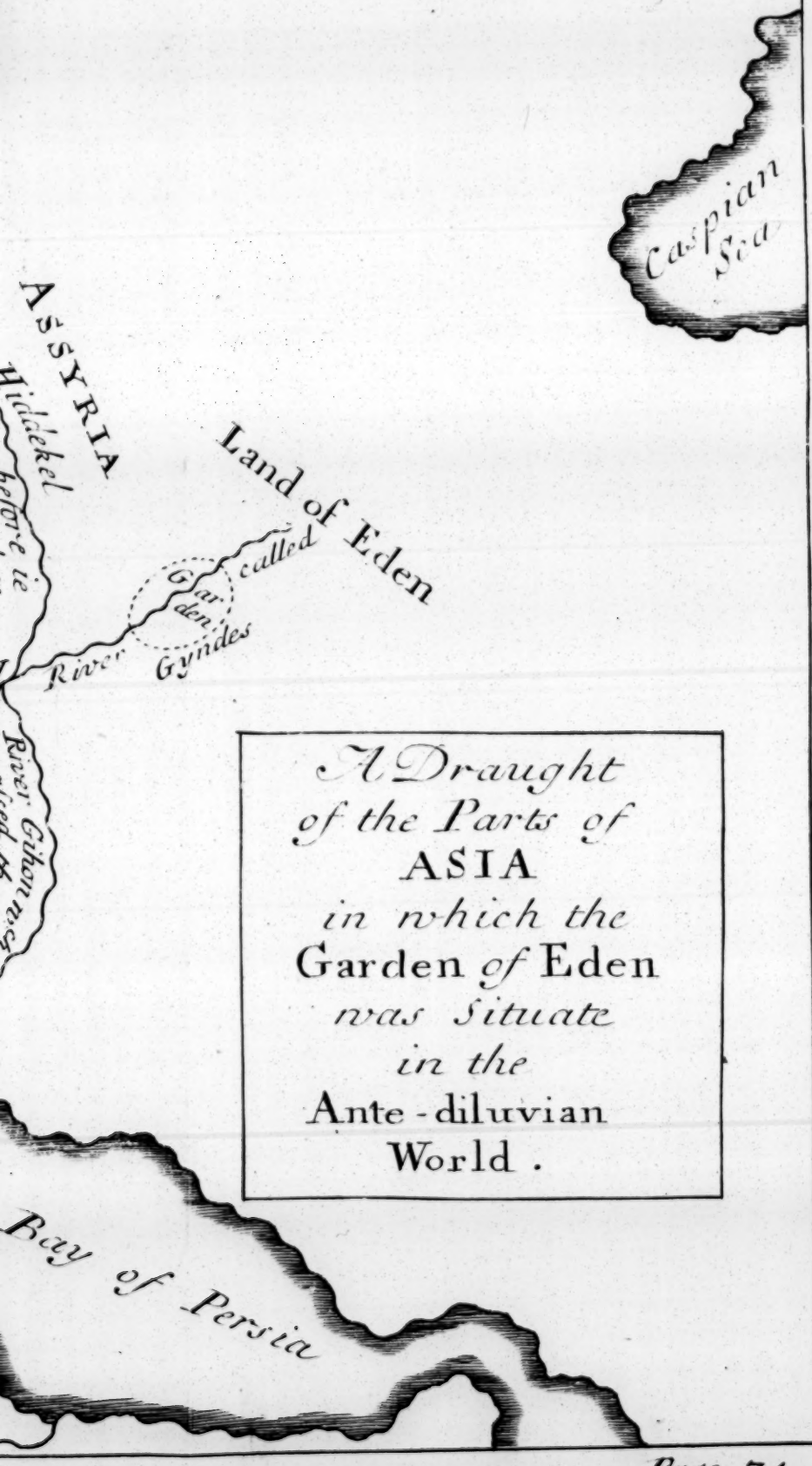
Land of
Havilah

Cyprus

Mediterranean
Sea

Red Sea

Bay



A Draught
of the Parts of
ASIA
in which the
Garden of Eden
was Situate
in the
Ante-diluvian
World.

of *Eden*, do belong to any Part of *Syria*. There are no Rivers in the World, that run in any Degree agreable to this Fancy; and tho' the Authors of it anſwer, that the Earth and Courſe of Rivers were altered by the Flood, yet I cannot admit that Anſwer for a good one. *Moſes* did not deſcribe the Situation of this Place in Antediluvian Names; the Names of the Rivers, and the Lands about them, *Cuſh*, *Havilah*, &c. are all Names of later Date than the Flood; and I can't but think that *Moſes* intended (according to the known Geography of the World when he wrote, and according to his own Notion of it) to give us Hints of the Place near which *Eden* in the former World, and the Garden of *Paradiſe*, were ſeated.

As to the Second Scheme, it ſeems to come a great deal nearer the Truth than the other; there are but ſmall Objections to be made againſt it. There is indeed no Draught of the Country which ſhews the Rivers exactly to anſwer *Moſes*'s Deſcription of them; but how eaſy is it to ſuppoſe, either that the Rivers about *Babylon* have been at ſeveral times ſo much altered, by Streams and Canals made by the Heads of that potent Empire, that we never had a Draught of them agreeable to what they were when *Moſes* wrote about them: Or, if *Moſes* wrote according to the then known Geography of a Country, which

he

he had never ſeen, it is very certain, that all modern Obſervations find greater Varieties in the Situation of Places, and make greater Corrections in all old Charts and Maps, than need to be made in this Deſcription of *Moſes*, to have it agree even with our lateſt Maps of the preſent Country and Rivers in and near *Chaldæa*.



The

The SACRED *and* PROPHANE

HISTORY

Of the WORLD *Connected.*

BOOK II.

NOAH, with the Remains of the Old World in the Ark, was carried upon the Waters; for about (*a*) five Months there was no Appearance of the Flood's abating. In the beginning of (*b*) *April* the Ark touched upon the Top of Mount *Ararat*. After they had ſtopp'd here (*c*) forty Days, *Noah*, deſirous to know whe-

(*a*) 150 *Days*, Gen. viii. 3. i. e. *exactly five* Hebrew *Months*, *each Month conſiſting of* 30 *Days*. (*b*) *On the* 17*th of the* 7*th Month*, Gen. viii. 4. i. e. *of the Month* Niſan, *pretty near anſwering to the* 3*d of our* April. (*c*) Gen. viii. 6.

ther

ther the Waters were decreaſing any where elſe in the World, let a Bird or two (*a*) fly out of the Ark; but they flew about 'till weary, and finding no Place to light upon, returned back to him. (*b*) Seven Days after he let out a Bird again; ſhe returned, but with a Leaf in her Mouth pluck'd from ſome Tree which ſhe had found above Water. Seven (*c*) Days after he let the Bird fly a third time, but then ſhe found Places enough to reſt on, and ſo returned to him no more. The Waters continued to decreaſe gradually, and about (*d*) the middle of *June*, *Noah* look'd about him, and could ſee the Tops of many Hills. About the middle of (*e*) *September*, the whole Earth came into view; and at the (*f*) beginning of *November* was ſufficiently drain'd; ſo that *Noah*, and his Family, and Creatures came out of the Ark, and took poſſeſſion of the World again. As ſoon as they were come aſhore, *Noah* raiſed an Altar, and offered Sacrifices: God was pleaſed to accept his Piety, and promiſed a Bleſſing to him and his Poſterity; granted them the Creatures of the World for their Food, and gave ſome

(*a*) Gen. viii. 7, 8. (*b*) Ver. 10, 11. (*c*) Ver. 12. (*d*) *In the tenth Month, on the firſt Day of the Month*, i. e. *on the firſt Day of* Tamuz, *anſwering to about the* 16*th of our* June. (*e*) *On the firſt Day of the firſt Month*, (ver. 13.) i. e. *on the firſt of* Tizri, *or* 16*th of our* September. (*f*) 27*th of the ſecond Month*, i. e. 27*th of* Marcheſvan, *about the* 10*th of* November.

Laws, for the future to be obſerved by them.

1. God granted them the Creatures of the World (*a*) for their Food, *Every moving thing that liveth ſhall be meat for you, even as the green herb have I given you all things.* In the firſt Ages of the World, Men lived upon the Fruits of Trees, and the Product of the Ground; and 'tis aſſerted by ſome Writers, that the Creatures were not uſed for either Food or Sacrifice. It is (*b*) thought that the Offering of *Abel*, who ſacrificed of his Flocks, was only Wool, the Fruits of his Shearing; and Milk, or rather Cream, a Part of his Lactage. The Heathens are ſaid to have had a general Notion, that the early Sacrices were of this ſort: *Theophraſtus* is quoted by *Porphyry*, in *Euſebius*, (*c*) aſſerting, that the firſt Men offered Handfuls of Graſs; in time they came to ſacrifice the Fruits of Trees; in After-Ages to kill, and offer Cattle upon their Altars. Many other Authors are cited for this Opinion; *Sophocles* (*d*) ſpeaks of Wool and Grapes as an ancient Sacrifice; and *Pauſanias* hints (*e*) the ancient Sacrifice to have been only Fruits of Trees, of the Vine eſpecially, and Honey-combs and Wool; and *Plato*

(*a*) Gen. ix. 3. (*b*) *The* Hebrew *Word* Minchah, *here uſed, favours this Notion*; זבח *being the Word which ſignifies a Sacrifice where any Blood is ſhed.* (*c*) Euſeb. Præp. Evang. lib. 1. c. 9. (*d*) Sophoclis Polyid. (*e*) Pauſanias de Cerere Phrygialenſi.

was

was of opinion, that living Creatures (*a*) were not anciently offered in Sacrifice, but Cakes of Bread, and Fruits, and Honey poured upon them; and (*b*) *Empedocles* aſſerts, that the firſt Altars were not ſtained with the Blood of the Creatures. Some Chriſtian Writers have gone into this Opinion, and improved it; they have imagined, that Sacrifices were offered only of thoſe things which Men eat and drank for their Suſtenance and Refreſhment; and that therefore, before the Creatures were uſed for Food, they were not brought to the Altars; and they go further, and conjecture from hence, that the Original of Sacrifices was Human, Men being prompted by Reaſon to offer to God, by way of Gratitude, Part of thoſe things for the Uſe of which they were indebted to his Bounty. I ſhould rather think the contrary Opinion true. God appointed the Skins of Beaſts for Cloathing to our firſt Parents, which could not be obtained without killing them, and this ſeems to intimate, that the Creatures were at that time appointed for Sacrifice. It looks unlikely that God ſhould order the Creatures to be ſlain, merely for Cloathing, when Mankind were already ſupplied with another ſort of Covering; (*c*) but very probable,

(*a*) Plato de Legibus, l. 6. (*b*) Lib. de antiquiſſimis Temporibus. (*c*) Gen. iii. 7.

that,

that, if he appointed a Creature to be offered in Sacrifice, he might direct the Offerer to uſe the Skin for Cloathing: And perhaps from this Inſtitution was derived the Appointment in *Leviticus*, (*a*) that the Prieſt ſhould have the Skin of the Burnt-Offering. There are ſeveral Conſiderations, which do, I think, very ſtrongly intimate, both that Sacrifices of living Creatures were in uſe before Mankind had leave to eat Fleſh, and alſo that the Origin of Sacrifices was at firſt by divine Appointment. The *Talmudiſts* agree, that Holocauſts of the Creatures were offered in the earlieſt Times, and long before Men had leave to eat Fleſh; and 'tis very plain, that *Noah* offered the Creatures before God had granted leave to eat them (*b*), for that Grant is repreſented to be made after *Noah*'s Sacrifice, and not before it (*c*); and it is evident that the Diſtinction of *clean* and *unclean* Beaſts, was before the Flood (*d*); and it cannot be conceived how there could be ſuch a Diſtinction, if the Creatures were neither eaten, nor uſed for Sacrifice. *Abel*'s Sacrifice ſeems rather to have been a (*e*) Burnt-Offering of the Firſtlings of his Flock, than an Oblation of Wool and Cream. The Writer of the Epiſtle to the *Hebrews* took it to be ſo; he

(*a*) Levit. vii. 8. (*b*) Gen. viii. 20. (*c*) Cap. ix. ver. 3. (*d*) Chap. 7. ver. 2. (*e*) *See* Levit. vi. 12.

ſuppoſed *Abel*'s Offering to be [θυσία] a Sacrifice of a Creature killed, and not an Oblation, which would have been called προσφορὰ, or δῶρον (*a*). And as to the firſt Origin of Sacrifices, it is extremely hard to conceive them to be an human Inſtitution, becauſe we cannot, this way, give any tolerable Account of the Reaſons of them. If Mankind had in the firſt Ages no immediate Revelation, but came to their Knowledge of God by the Exerciſe of their Reaſon, it muſt be allowed, that ſuch Notions as they had of God, ſuch would be their Way and Method of ſerving him; but then, how is it poſſible that they ſhould go into ſuch Notions of God, as to make it ſeem proper for them to offer Sacrifices, in order to make Atonement for their Sins? Reaſon, if it led to any, would lead Men to a reaſonable Service; but the Worſhip of God in the way of Sacrifice, cannot, I think, appear to be of this ſort, if we take away the Reaſon that may be given for it from Revelation. We ſacrifice to the Gods, ſaid *Porphyry* (*b*), for three Reaſons; either to pay them Wor-

(*a*) Heb. xi. 4. Porphyry *in* Euſebius *endeavours very fallaciouſly to derive the Word* θυσία *from* θυμιάω, *and would infer its Derivation from* θύω *to be modern, and taken up to defend the Doctrine of ſacrificing living Creatures. See* Euſeb. Præp. Evang. lib. 1. c. 9. *But we anſwer, He offers no Reaſon for his Opinion, nor can it poſſibly be defended;* θυσία *and* θυμίασις *are, according to all Rules of Etymology, Words of a very different Derivation.* (*b*) In Lib. de Sacrific.

ſhip,

ſhip, or to return them Thanks for their Favours, or to deſire them to give us good things, or to free us from Evils: *Ad hæc autem Votum animi ſatisfacit.* It can never be made out from any Natural Notions of God, that Sacrifices are a reaſonable Method to obtain, or return Thanks for, the Favours of Heaven. The Reſult of a true rational Enquiry can be this only, that *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.* And tho' I cannot ſay, that any of the wiſe Heathens did by the Light of Nature bring themſelves to a fix'd and clear Conviction of this great Truth, yet 'tis remarkable that ſeveral of them made great Advances towards it; and all the wiſe Part of them ſaw clearly, that no Rational or Philoſophical Account could be given of their Sacrifices. The Inſtitutors of them always pretended to have received particular Directions from the Gods about them (*a*), or at leaſt thoſe that lived in After-Ages choſe to ſuppoſe ſo, not knowing how to ſupport them otherwiſe. The more (*b*) forward Writers ſtrove to decry them; the more moderate pleaded a Reverence to Antiquity, and long and univerſal Uſe in favour of them; and the

(*a*) *Thus* Numa's *Inſtitutions were appointed him by the Goddeſs* Egeria. Florus. Livy. (*b*) *See the Verſes of the* Greek *Poet in* Clem. Alexand. Stromat. lib. 7.

beſt Philoſophers (*a*) qualified the Uſe of them, by uſing them in a way and manner of their own, always ſuppoſing, that the Diſpoſition of the Offerer, and not the Oblation which was offered, was chiefly regarded by the Deity (*b*).

The true Account therefore of the Origin of Sacrifices, muſt be this; God, having determined what ſhould, *in the Fullneſs of time*, be the true *Propitiation for the Sins of the World*, namely, Chriſt, who *by his own Blood obtained us eternal Redemption*, thought fit from the beginning to appoint the Creatures to be offered by way of *Figure*, for the Times then preſent, to repreſent the *true Offering* which was afterwards to be made for the Sins of Men. The Writer of the Epiſtle to the *Hebrews* very largely argues the Sacrifices in the Law to be grounded upon this Reaſon (*c*), and I ſhould conceive that his Reaſoning may be equally applied to the Sacrifices that were appointed before the Law; becauſe Sacrifices were not a new Inſtitution at the giving of the Law; for, ſays the Prophet, (*d*) *I ſpake not unto your Fathers, nor commanded them, in the day that I brought them out of the land of*

(*a*) *Many Inſtances might be brought from the Sacrifices of* Pythagoras, vid. Jamb. de vit. Pythag. & Porphyr. de vita ejuſdem. (*b*) *See* Jamb. de vit. Pythag. c. 7. (*c*) Chap. ix & x. (*d*) Jer. vii. 22.

Egypt,

Egypt, concerning Burnt-offerings or Sacrifices; but this thing I commanded them, ſaying, Obey my voice, and ye ſhall be my people, and walk ye in all my ways that I have commanded you, that it may be well with you. There were no Sacrifices appointed in the two Tables delivered to *Moſes*; and it is exceeding probable, that the Rules which *Moſes* gave about Sacrifices and Oblations, were only a Revival of the ancient Inſtitutions, with perhaps ſome few Additions or Improvements which God thought proper for the State and Circumſtances thro' which he deſign'd to carry the *Jewiſh* Nation; for *the Law was added becauſe of tranſgreſſions* (a) *until the Seed ſhould come*, and not to ſet up a new Religion.

Our bleſſed Saviour, in his Diſcourſe with the Woman of *Samaria*, *Joh.* iv. plainly intimated, that the Worſhip of God by Sacrifices was a poſitive Inſtitution, founded upon the Expectation of a promiſed *Meſſiah*; for he hints the *Samaritans*, who either uſed Sacrifices, imagining them part of Natural Religion, or at leaſt did not know the Grounds of their being appointed; I ſay, he hints them to be blind and ignorant Will-worſhippers, Men that worſhipped *they knew not what*, ver. 22; or rather it ſhould

(a) Gal. iii. 19.

be (*a*) tranſlated, Men that worſhipped *they knew not how*, i. e. in a way and manner, the Reaſon and Grounds of which they knew nothing of. But the *Jews* knew how they worſhipped, for *Salvation* was *of the Jews*; the Promiſe of a *Meſſiah* had been made to them, and they had a good Reaſon to offer their Sacrifices, for they were a Method of Worſhip appointed by God himſelf, to be uſed by them until the *Meſſiah* ſhould come. The Woman's Anſwer, ver. 25. *I know that Meſſias cometh*, looks as if ſhe apprehended our Saviour's true meaning.

The Reaſon given in the Second Chapter to the *Hebrews*, for *Abel*'s Sacrifice pleaſing God better than *Cain*'s, is another Proof that Sacrifices were appointed by ſome poſitive Inſtitution of God's: *By Faith Abel offered unto God a more excellent Sacrifice than Cain.* The Faith, of which ſeveral Inſtances are given in this Chapter, is the Belief of ſomething declared, and in conſequence of ſuch Belief, the Performance of ſome Action enjoyned by God. *By Faith Noah, being warned of God, prepared an ark*, i. e. he believed the Warning given him, and obediently

(*a*) *In the Expreſſions* ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε — ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, *the Præpoſition* κατὰ *is underſtood,* κατ' ὃ οἴδατε, *and* κατ' ὃ οἴδαμεν. *The Expreſſion is frequent in all* Greek *Writers. If the Being worſhipped had been referred to, I think it would have been* ὃν, *and not* ὃ.

made the Ark, which he was ordered to make. *By Faith Abraham, when he was called to go out into a place which he ſhould after receive for an Inheritance, obeyed; and he went out, not knowing whither he went,* i. e. he believed that God would give him what he had promiſed him, and in conſequence of ſuch Belief did what God commanded him. All the other Inſtances of Faith, mentioned in that Chapter, are of the ſame ſort, and thus it was that *Abel by Faith offered a better Sacrifice than Cain.* He believed, what God had then promiſed, that the *Seed of the Woman ſhould bruiſe the Serpent's head,* and in conſequence of ſuch Belief offered ſuch a Sacrifice for his Sins, as God had appointed to be offered, *until the Seed ſhould come.* If God, at that time, had given no Command about Sacrificing, there could have been no more of the Faith treated of in this Chapter, in *Abel*'s Sacrifice, than in *Cain*'s Offering. *Cloppenburgh* (*a*) has

(*a*) In Schol. Sacrific. p. 15. Etſi diverſæ oblationi videatur occaſionem præbuiſſe diverſum vitæ Inſtitutum, ipſi tamen Diverſitati oblationis hoc videtur ſubeſſe; quod Abel pecudum oblatione cruenta ante omnia curavit, τὸ ἱλαστήριον διὰ τ πίστεως ἐν τῷ αἵματι, Propitiationem per Fidem in ſanguine quo neceſſario purificanda erant dona Deo oblata Heb. ix. 22, 23. Cainus autem oblatione ſola Euchariſticâ de fructu Terræ defungens ſupinè neglexerit Sacrificium ἱλαστικὸν, ut eo Nomine Deo diſplicuerit, neque potuerit obtinere Juſtitiæ Dei, quæ ex Fide eſt, Teſtimonium, quod non perhibebat Deus neglecto iſtoc externo Symbolo Supplicationis

has given a very good Account of *Cain* and *Abel*'s Offering.

The Abetters of the other Side of the Queſtion do indeed produce the Authorities of ſome Heathen Writers, and Rabbins; and of ſome Chriſtian Fathers, and of ſome conſiderable Authors, both *Papiſts* and *Proteſtants*; but a general Anſwer may be given to what is offered from them. The Heathens had, as I obſerved, no true Notion of the Origin of Sacrifices: They were generally received and eſtabliſhed in all Countries as poſitive Inſtitutions; but the Philoſophers were willing to prove them to be a reaſonable Service, and therefore thinking they could give a better Account of the inanimate Oblations, than of the bloody Sacrifices, they imagined theſe to be the moſt ancient, and that the others were in time added to them: but there is no Heathen Writer that I know of, that has gone ſo far as to aſſert expreſly, that Sacrifices were at firſt an human Inſtitution, or that has proved

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cationis ex Fide pro Remiſſione peccatorum obtinendâ. Quemadmodum ergo in cultu Spirituali Publicanus ſupplicans cum Peccatorum ἐξομολογήσει deſcendit in Domum ſuam juſtificatus præ Phariſæo cum Gratiarum actione Deo vovente Decimas omnium, quæ poſſidebat, Luc. xviii. 12. Sic cenſemus hac parte potiorem fuiſſe Abelis oblationem præ oblatione Caini, quod ipſe Supplicationem ſuam pro impetrandâ Peccatorum Remiſſione teſtatus ſit, per Sacrificii propitiatorii cruentam oblationem, cum alter Dona ſua Euchariſtico Ritu offerret χωρὶς αἱματοχυσίας.

(*a*) that

(*a*) that ſuch a Worſhip could be invented by the Reaſon of Man, or that it is agreeable to any Notions we can have of God. The Rabbins had a general Notion that Sacrifices were firſt appointed, or rather permitted by God, in compliance with the Diſpoſition which the *Iſraelites* had contracted in *Egypt*; but this Opinion is very weakly grounded. I cannot queſtion but that when the Epiſtle to the *Hebrews* was written, the current Opinions of the *Jewiſh* Doctors were of another ſort; for it is not to be ſuppoſed that the firſt Preachers of Chriſtianity argued upon ſuch Principles as they knew would not be admitted of by thoſe whom they endeavoured to convert to their Religion. It is certain that the *Jewiſh* Rabbins, when they were preſſed with the Force of Proofs in favour of Chriſt from their Scriptures, did depart from many of the Sentiments of their Anceſtors, and went into new Notions in ſeveral Points, to evade the Arguments which they could not anſwer. The Chriſtian Fathers have ſome of them taken the Side in this Queſtion which I am contending for, eſpecially *Euſebius* (*b*); and if ſome others of them have thought otherwiſe, this is

(*a*) Jamblichus *ſays of Sacrifices, that they were derived* ex communi hominum ad homines conſuetudine, neque convenire Naturæ Deorum mores humanos ſupra modum exuperanti. Lib. de Myſter. Ægyp. in cap. de utilitate Sacrificiorum. (*b*) Demonſtrat. Evang. Lib. 1. c. 10.

not

not a Point in which we are to be determined by their Authority. The Popiſh (*a*) Writers took up their Notion of Sacrifices in order to favour ſome of their Opinions about the Maſs; and as to the Proteſtant Writers, it is not difficult to ſee which of them offer the beſt Reaſons. One thing I would obſerve upon the whole: If it appears from Hiſtory that Sacrifices have been uſed all over the World, have ſpread as far, as univerſally amongſt Men, as the very Notions of a Deity; if they were the firſt, the earlieſt way of Worſhip in every Nation; if we find them almoſt as early in the World as Mankind upon the Earth, and at the ſame time cannot find that Mankind ever did, or could by the Light of Reaſon, invent ſuch Notions of a Deity as ſhould lead them to imagine this way of Worſhip to be a reaſonable Service; then we muſt neceſſarily ſuppoſe that Sacrifices were appointed for ſome particular End and Purpoſe, and agree to what we find in *Moſes*'s Hiſtory, that there was a revealed Religion in the Beginning of the World.

But however Writers have differed about what was offered before the Flood, it is agreed that Mankind eat no Fleſh, until the Leave here obtained by *Noah* for

(*a*) Greg. de Valentia de Miſſæ Sacrific. l. 1. c. 4. & Bellarm. de Miſsâ. l. 1. c. 20.

it.

it. *Every herb bearing ſeed*, and *every tree, to you it ſhall be for meat* (*a*). This was the whole Allowance which God at firſt made them; and all Writers, Sacred and Profane, do generally ſuppoſe that the early Ages confined themſelves very ſtrictly within the Limits of it.

If we rightly conſider their Condition, whilſt they were under this Reſtraint of Diet, their Lives muſt have been very laborious; the Sentence againſt *Adam*, which denounced that *in the ſweat of their brow they ſhould eat bread*, muſt have been literally fulfilled. We muſt not imagine that, *after the ground was curſed*, Men received from it a full and plenteous Product, without Tilth or Culture, for the Earth was to bring forth of it ſelf only Thorns and Thiſtles; Pains and Labour were required to produce another ſort of Crop from it. The Poets in their Accounts of the Golden Age, ſuppoſe the Earth to have brought forth all its Fruits ſpontaneouſly; but it is remarkable that the Hiſtorians found no ſuch Halcyon Days recorded in the Antiquities of any Nations. *Adam* and *Eve* are ſuppoſed to have had this Happineſs whilſt they lived in Paradiſe; and the Poets framed their Accounts of the Golden Age, from the ancient Notions of the Garden of *Eden*; but we do not find that

(*a*) Gen. i. 29.

the

the Profe-Writers fell into them. *Diodorus Siculus* ſuppoſes the Lives of the firſt Men to have been far from abounding with Eaſe and Plenty; "Having Houſes "to build, (*a*) Cloaths to make, and not "having invented proper Inſtruments to "work with, they lived an hard and laborious Life; and many of them not "having made a due Proviſion for their "Suſtenance, periſhed with Hunger and "Cold in Winters." This was his Account of the Lives and Condition of the firſt Men. The Art of Husbandry is now ſo generally underſtood, and ſuch Plenty is produced by a due and proper Tillage, that it may ſeem no hard matter for any one, that has Ground to work on, to produce an ample Proviſion for Life; but even ſtill, ſhould any Family not uſed to Husbandry, nor ſupplyed with proper Tools and Inſtruments for their Tillage, be obliged to raiſe from the Ground as much of all ſorts of Grain as they ſhould want, they would find their Time taken up in a variety of Labours. And this was the Condition of the firſt Men; they had not only to Till the Ground, but to try, and by ſeveral Experiments to find out the beſt and moſt proper Method of Tilling it, and to invent and make all ſuch Inſtruments as they had occaſion for; and we find them con-

(*a*) Lib. I.

feſſing

feſſing the Toil and Labour that was laid upon them, in the Words of *Lamech*, at the Birth of *Noah*, *This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed* (*a*). *Lamech* was probably informed from God, that his Son *Noah* ſhould obtain a Grant of the Creatures for the Uſe of Men; and knowing the Labour and Inconveniencies they were then under, he rejoiced in foreſeeing what Eaſe and Comfort they ſhould have, when they ſhould obtain a large Supply of Food from the Creatures, beſides what they could produce from the Ground by Tillage.

But *Secondly*, God reſtrained them from eating Blood (*b*), *But fleſh with the life thereof, which is the blood thereof, ſhall you not eat.* What the Deſign of this Reſtraint was, or what the very Reſtraint is, has been variouſly controverted. Mr. *Selden* (*c*) in his Book *De Jure Gentium juxta Diſciplinam Hebræorum*, has a very learned Chapter upon this Subject, in which he has given us the ſeveral Opinions of the Rabbins, tho' I think they give us but little true Information about it. The Injunction of not eating Blood, has in the Place before us no Circumſtances to explain its meaning; but if we look into the

(*a*) Gen. v. 29. (*b*) Chap. ix. ver. 4. (*c*) Lib. 7. c. 1.

Jewiſh

Jewiſh Law, we find it there repeated, and ſuch a Reaſon given for it as ſeems very probable to have been the firſt original Reaſon for this Prohibition; (*a*) *Whatſoever man there be of the houſe of Iſrael, or of the ſtrangers that ſojourn amongſt you, that eateth any manner of blood, I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people; for the life of the fleſh is in the blood, and I have given you that upon the Altar to make an atonement for your Souls*; [or it might be tranſlated, *I have appointed you that to make atonement upon the Altar for your Souls*; for it is the Blood that maketh an atonement for the Soul.] An ancient *Jewiſh* Commentator upon the Books of *Moſes* (*b*) paraphraſes the Words pretty juſtly; "The Soul "(ſays he) of all Fleſh is in the Blood, "and for that Reaſon I have choſen the "Blood of all the Beaſts to make an A-"tonement for the Soul of Man." This is by far the beſt Account that can be given of the Prohibition of Blood: God appointed that the Blood of the Creatures ſhould be offered for the Sins of Men, and therefore required that it ſhould be religiouſly ſet apart for that Purpoſe. If we examine the *Moſaical* Law, we ſhall

(*a*) Levit. xvii. 10, 11. (*b*) Chauskunni: *and* Euſebius *hints the ſame Reaſon*, Dem. Evang. Lib. 1. c. 10.

find

find it ſtrictly agreeable to this Notion. In ſome Places the Blood is appointed to be offered on the Altar, in others, to be poured on the Ground as Water; but theſe Appointments are eaſily reconcileable, by conſidering the Reaſon of each of them. Whilſt the *Jews* were in the Wilderneſs, and the Tabernacle near at hand, they were ordered never to kill any thing to eat, without bringing it to be killed at the Door of the Tabernacle, in order to have the Blood offered upon the Altar (*a*). But when they came into the Land of *Canaan*, and were ſpread over the Country, and had a Temple at *Jeruſalem*, and were commanded ſtrictly to offer all their Sacrifices there only, it was impoſſible to obſerve the Injunction before named; they could not come from all Parts to *Jeruſalem* to kill their Proviſion, and to offer the Blood upon the Altar. Againſt this Difficulty *Moſes* provided in the Book of *Deuteronomy*, which is an Enlargement and Explanation of the Laws in *Leviticus*. The Subſtance of what he has ordered in this Matter, is as follows (*b*): That when they ſhould come over *Jordan* to dwell in *Canaan*, and there ſhould be a Place choſen by God, to cauſe his Name to dwell there, they were to bring all their Offerings to that Place (*c*), and to

(*a*) Levit. xvii. 3, 4. (*b*) Deut. xii. (*c*) Ver. 11, 12.

take

take heed not to offer any Offerings elſewhere (*a*). But if they lived ſo far from the Temple, that they could not bring the Creatures up thither which they killed to eat, they had leave *to kill and eat whatſoever they had a mind to*, only inſtead of offering the Blood, they were *to pour it upon the earth as water, and to take care that they eat none of it* (*b*). Thus the pouring out the Blood upon the Earth was appointed, where Circumſtances were ſuch that an Offering of it could not be made; and agreeably hereto, when they took any thing in Hunting, which probably might be ſo wounded as not to live until they could bring it to the Tabernacle to offer the Blood upon the Altar, they were to kill it, and pour out the Blood, and cover it with Duſt (*c*). And we may from hence ſee the Reaſon for what *David* did, when his three Warriors brought him Water from the Well of *Bethlehem*, at the extreme Hazard of their Lives (*d*); looking upon the Water as if it were their Blood, which they hazarded to obtain it, he refuſed to drink it, and there being no Rule or Reaſon to offer ſuch Water upon the Altar, he thought fit to do what was next to offering it, *he poured it out before the Lord.*

(*a*) Deut. xii. 13. (*b*) Ver. 21. (*c*) Levit. xvii. 13. (*d*) 1 Chron. xi. 18.

There

There is no Foundation in either the Reaſon of the thing, or in the Prohibition, to ſupport the Opinion of ſome Perſons, who imagine the eating of Blood to be an Immoral thing: if it were ſo, God would not have permitted (*a*) the *Iſraelites* to ſell a Creature that died in its Blood, to an Alien or Stranger, that he might eat it. The *Iſraelites* were ſtrictly obliged by their Law to eat no Fleſh until they had poured out the Blood, or offered it upon the Altar, becauſe God had appointed the Blood to be an Atonement for their Sins; but the Alien and Stranger, who knew of no ſuch Orders for the ſetting it apart for that Uſe, might as freely eat it as any Part of the Creature. And I think this Account of the Prohibition of Blood, will fully anſwer all the Scruples which ſome Chriſtians have about it. The Uſe of it upon the Altar is now over, and therefore the Reaſon for abſtaining from it is ceaſed. And tho' the Apoſtles at (*b*) the Council of *Jeruſalem*, that Offence might not be given to the *Jews*, adviſed the Gentiles at that Seaſon to abſtain from it, yet the eating it, or not eating it, is no Part of our Religion, but we are at perfect Liberty in this Matter.

In the *Third* Place, God ſet before them the Dignity of Human Nature, and

(*a*) Deut. xiv. 21. (*b*) Acts xv.

his Abhorrence of any Perſon's taking away the Life of his Brother, and commanded for the future, that Murder ſhould be puniſhed with Death. Then he promiſed *Noah*, that Mankind ſhould never be deſtroyed by Water any more; and leſt he or his Poſterity ſhould live in Fears, from the frequent Rains to which the World by its Conſtitution was become ſubject, he appointed the Rain-bow (*a*) for a perpetual Memorial, that he had made them this Promiſe.

The Ark, we ſaid, touch'd upon Mount *Ararat*. We do not find it floated away from thence, but rather conclude that here they came aſhore. But where this *Ararat* is, has been variouſly conjectured. The common Opinion is, that the Ark reſted on one of the *Gordyæan* Hills, which ſeparate *Armenia* from *Meſopotamia*; but there are ſome Reaſons for receding from this Opinion.

1. The Journeying of Mankind from the Place where the Ark reſted, to *Shinaar*, is ſaid to be from the Eaſt (*b*); but a Journey from the *Gordyæan* Hills to *Shinaar*,

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(*a*) Homer *ſeems to have had a Notion that the Rain-bow was at firſt* [*to uſe* Moſes's *Expreſſion*] ſet in the Cloud *to be a Sign unto Men; for he ſpeaks to this Purpoſe*, Iliad. λ'. v. 28.

Ἐν νεφέϊ σήειξε τέρας μερόπων Ἀνθρώπων.

That τέρας *here ſignifies* a Sign, *is evident from the 4th Verſe of this* Iliad. (*b*) Gen. xi. 1.

would

would be from the North. 2. *Noah* is not once mentioned in all the following Part of *Moſes*'s Hiſtory; a ſtrong Intimation that he neither came with theſe Travellers to *Shinaar*, nor was ſettled in *Armenia* or *Meſopotamia*, or any of the adjacent Countries. He was alive a great while after the Confuſion of *Babel*, for he lived three hundred Years after the Flood; and ſurely if he had come to *Babel*, or lived in any of the Nations into which Mankind were diſperſed from thence, a Perſon of ſuch Eminence could not at once ſink to nothing, and be no more mentioned in the Hiſtory and Settlement of theſe Nations, than if he had not been at all. Some Authors, for theſe Reaſons, have attempted to find Mount *Ararat* in another Place, and ſuppoſe it to be ſome of the Mountains North to *India*; they think that the Ark reſted in this Country, and that *Noah* ſettled here after he came out of it: That only Part of his Deſcendants travelled into *Shinaar*, the other Part of them ſettled where he did; and that the Reaſon why *Moſes* mentions neither him nor them, was becauſe they lived at a great Diſtance from, and had no Share in the Actions of the Nations round about *Shinaar*, to whom alone, from the Diſperſion of Mankind, he confines his Hiſtory. The Reaſons to be given for this Opinion are, 1. If *Ararat* be ſituate

as far East as *India*, the Travellers might very justly be said to journey from the East to *Shinaar*. 2. This Account is favoured by old Heathen Testimonies: "Two hundred and fifty Years before "*Ninus* (says *Portius Cato*) the Earth was "overflow'd with Waters, and Mankind "began again in *Saga Scythia*." Now *Saga Scythia* is in the same Latitude with *Bactria*, between the *Caspian* Sea and *Imaus*, North to Mount *Paraponisus*: And this agrees with the general Notion, that the (*a*) *Scythians* might contend for Primævity of Original with the most ancient Nations of the World. The later Writers, unacquainted with the original History of this People, recur (*b*) to Philosophical Reasons to support their Antiquity, and speak of them as seated near the *Mœotis* and *Euxine* Sea; but these *Scythians* so seated, must be some later Descendants or Colonies from the original *Scythians*; so late, that *Herodotus* (*c*) imagined their first Settlement under *Targitaus* to be not above an hundred Years before *Darius*'s repelling the *Scythians* who had invaded his Provinces, *i. e.* about *A. M.* 3400; so late, (*d*) that they thought themselves the most recent Nation in the

(*a*) Justin. Lib. 2. c. 1. (*b*) Ibid. c. 1. & 2. (*c*) In Melpom. (*d*) Σκύθαι λέγουσι νεώτατον ἁπάντων ἐθνέων ἑωυτοὺς εἶναι τὸ σφέτερον, Herod. ibid.

World.

World. The original *Scythians* were ſituate (*a*), as I ſaid, near *Bactria*. *Herodotus* places them as far Eaſt as *Perſia* (*b*), and ſays that the *Perſians* called them *Sacæ*, and ſuppoſes them and the *Bactrians* to be near Neighbours. 3. The Notion of *Noah*'s ſettling in theſe Parts, as alſo his living here, and not coming at all to *Shinaar*, is agreeable to the *Chaldæan* Traditions about the Deluge, which (*c*) inform us, that *Xiſuthrus* (for ſo they called *Noah*) came out of the Ark with his Wife and Daughter, and the Pilot of the Ark, and offered Sacrifice to God, and then both he and they diſappeared, and were never ſeen again: And that afterwards *Xiſuthrus*'s Sons journeyed towards *Babylonia*, and built *Babylon* and ſeveral other Cities. 4. The Language, Learning, and Hiſtory of the *Chineſe*, do all favour this Account; their Language ſeems not to have been altered in the Confuſion of *Babel*; their Learning is reported to have been full as ancient as the Learning of the more Weſtern Nations; their Polity is of another ſort; and their Government eſtabliſhed upon very different Maxims and Foundations; and their Hiſtory reaches up indiſputably to the Times of *Noah*, not falling ſhort, like the

(*a*) *See* Ptol. Aſiæ Tab. (*b*) In Polyhymn. (*c*) *See* Syncellus, p. 30, 31. *and* Euſebius in Chron.

Hiſtories of other Nations, ſuch a Number of Years as ought to be allowed, for their Inhabitants removing from *Shinaar*, to their Place of Settlement. The firſt King of *China* was *Fohy*; and as I have before obſerved that *Fohy* and *Noah* were Cotemporaries, at leaſt, ſo there are many Reaſons from the *Chineſe* Traditions concerning *Fohy*, to think him and *Noah* the ſame Perſon. 1. They ſay (*a*) *Fohi* had no Father, *i. e. Noah* was the firſt Man in the Poſtdiluvian World; his Anceſtors periſhed in the Flood, and no Tradition hereof being preſerved in the *Chineſe* Annals, *Noah*, or *Fohi*, ſtands there as if he had no Father at all. 2. *Fohi*'s Mother is ſaid (*b*) to have conceived him encompaſſed with a Rainbow; a Conceit very probably ariſing from the Rainbow's firſt appearing to *Noah*, and the *Chineſes* being willing to give ſome account of his Original. 3. *Fohi* is ſaid (*c*) to have carefully bred ſeven ſorts of Creatures, which he uſed to ſacrifice to the ſupreme Spirit of Heaven and Earth; and *Moſes* tells us (*d*), that *Noah* took into the Ark, of every clean Beaſt by Sevens, and of Fowls of the Air by Sevens —— and after the Flood *Noah* built an Altar, and took of every clean Beaſt, and every clean Fowl,

(*a*) Martinii Hiſt. Sinica p. 21. (*b*) Id. ibid. (*c*) Le Compte. *Mem. of* China. p. 313. (*d*) Gen. vii. & viii.

and

and offered Burnt-offerings. 4. The *Chineſe* derive the Name of (*a*) *Fohi* from his Oblation, and *Moſes* gives *Noah* his Name upon account of the Grant of the Creatures for the Uſe of Men, which he obtained by his Offering. *Laſtly*, the *Chineſe* Hiſtory ſuppoſes *Fohi* to have ſettled in the Province of *Xeuſi*, which is the North-Weſt Province of *China*, and near to *Ararat* where the Ark reſted: But, 6. the Hiſtory we have of the World does neceſſarily ſuppoſe, that theſe Eaſtern Parts were as ſoon Peopled, and as populous, as the Land of *Shinaar*; for in a few Ages, in the Days of *Ninus* and *Semiramis*, about three hundred Years after the Diſperſion of Mankind, the Nations that came of that Diſperſion attack'd the Inhabitants of the Eaſt with their united Force, but found the Nations about *Bactria*, and the Parts where we ſuppoſe *Noah* to ſettle, fully able to reſiſt and repel all their Armies, as I ſhall obſerve hereafter in its proper Place. *Noah* therefore came out of the Ark near *Saga Scythia*, on the Hills beyond *Bactria*, North to *India*. Here he lived, and ſettled a numerous Part of his Poſterity, by his Counſels and Advice. He himſelf planted a Vineyard, lived a Life of Retirement, and after having ſeen his Offſpring

(*a*) Couplet's Confutius. Procem. p. 38. 76.

ſpread around him, died in a good old Age. It were much to be wiſhed that we could attain a thorough Inſight into the Antiquities and Records of theſe Nations, if there be any extant. As they ſpread down to *India* South, and farther Eaſt into *China*, ſo 'tis probable they alſo peopled *Scythia*, and afterwards the more Northern Continent; and if *America* be any where joined to it, perhaps all that Part of the World came from theſe Originals. But we muſt now ſpeak of that Part of *Noah*'s Deſcendants which travelled from the Eaſt.

At what time theſe Men left *Noah*, we are no where informed, probably not 'till the Number of Mankind was encreaſed. Seventy Years might paſs, before they had any Thought of leaving their great Anceſtor, and by that time Mankind might be multiplied to Hundreds, and they might be too many to live together in one Family, or to be united in any Scheme of Polity, which they were able to form or manage; and ſo a Number of them might have a mind to form a ſeparate Society, and to journey and ſettle in ſome diſtant Country.

From *Ararat* to *Shinaar* is about twelve hundred Miles. We muſt not therefore ſuppoſe them to have got thither in an Inſtant. The Nature of the Countries they paſſed over, nay, I might ſay

ſay the Condition the Earth it ſelf muſt then be in, full of undrain'd Marſhes and untrack'd Mountains, over-run with Trees and all ſorts of Rubbiſh of Seventy or Eighty Years Growth, without Curb or Culture, could not afford room for an open and eaſy Paſſage to a Company of Travellers; beſides, ſuch Travellers as they were, were not likely to preſs forwards with any great Expedition; an undetermined Multitude, looking for no particular Place of Habitation, were likely to fix in many, and to remove as they found Inconveniencies. Let us therefore ſuppoſe their Movements to be ſuch as *Abraham* made afterwards, ſhort Journeys, and Abodes here and there, 'till in ten or twelve Years they might come to *Shinaar*, a Place in all Appearance likely to afford them an open and convenient Country for their encreaſing Families.

And thus about Eighty Years after the Flood, according to the *Hebrew* Computation, *Anno Mundi* (*a*) 1736, they might come to the Plain of *Shinaar*. They were now out of the narrow Paſſages and Faſtneſſes of the Mountains, had found an agreeable Country to ſettle in,

(*a*) *According to the Fragment in* Euſebius in Chron. *they began to build their Tower* A. M. 1736; ἀπ' ἀμενοι (*he ſays*) βφλς ἔτη οἰκοδομεῖν τ πύργ. *in which Number there is an evident Miſtake,* β *inſtead of* α, *it ſhould be* αφλς.

and

and thought here to fix themſelves and their Poſterity. Ambition is a Paſſion extremely incident to our firſt ſetting out in the World; no Aims ſeem too great, no Attempts above or beyond us. So it was with theſe unexperienced Travellers, they had no ſooner determined where to ſettle, but they reſolved to make the Place remarkable to all Ages, to build a Tower which ſhould be the Wonder of the World, and preſerve their Names to the End of it. They ſet all Hands to the Work, and laboured in it, 'tis thought, for ſome Years; but alas! the firſt Attempt of their Vanity and Ambition, became a Monument of their Folly and Weakneſs; God confounded their Language in the midſt of their Undertaking, and hereby obliged them to leave off their Project, and to ſeparate from one another. If we ſuppoſe them to ſpend nine or ten Years in ſettling and building, before their Language was confounded, the Diviſion of the Earth muſt be placed *Anno Mundi* 1757, about One hundred and one Years after the Flood, when *Peleg* the Son of *Eber* was born; for the Name *Peleg* was given him, becauſe (a) *in his time the Earth was divided.* And thus we have brought the Hiſtory of Mankind to a Second great and remark-

(a) Gen. x. 25.

able

able Period. I ſhall carry it no further in this Book, but only add ſome Account of the Nature and Original of Language in general, and of the Confuſion of it here ſpoken of. And,

1. It will, I think, be allowed me, that Man is the only Creature in the World that has the Uſe of Language. The Fables we meet in ſome ancient Writers, of the Languages of Beaſts and Birds, and particularly of Elephants, are but Fables (*a*). The Creatures are as much beneath Speaking, as they are beneath Reaſoning. They may be able to make ſome faint imperfect Attempts towards both; they may have a few ſimple Ideas of the things that concern them; and they may be able to form a few Sounds, which they may repeat over and over, without Variation, to ſignify to one another what their Natural Inſtincts prompt them to; but what they can do of this ſort, is not enough for us to ſay they have the Uſe of Language. Man therefore is, properly ſpeaking, the only converſible Creature of the World. The next Enquiry muſt be, how he came to have this Ability.

(*a*) *The Author of the latter* Targum *upon* Eſther *reports, that* Solomon *underſtood the Language of the Birds, and ſent a Bird with a Meſſage to the Queen of* Sheba; *and* Mahomet *was ſilly enough to believe it, for we have much the ſame Story in his* Alcoran. *See* Walton. Prolegom. 1. § 5.

There

There have been many Writers who have attempted to account for the Original of Language: (*a*) *Diodorus Siculus*, and (*b*) *Vitruvius*, imagined that Men at firſt lived like Beaſts, in Woods and Caves, forming only ſtrange and uncouth Noiſes, until their Fears cauſed them to aſſociate together; and that upon growing acquainted with one another, they came to correſpond about things, firſt by Signs, then to make Names for them, and in time to frame and perfect a Language; and that the Languages of the World are therefore diverſe, becauſe different Companies of Men happening thus together, would in different Places form different Sounds or Names for things, and thereby cauſe a different Speech or Language about them. It muſt be confeſs'd this is an ingenious Conjecture, and might be received as probable, if we were to form our Notions of the Origin of Mankind, as theſe Men did, from our own, or other People's Fancies. But ſince we have an (*c*) Hiſtory which informs us, that the Beginning both of Mankind and Converſation were in fact otherwiſe; and ſince all that theſe Writers have to offer about the Origin of Things, are but very trifling and inconſiſtent Conjectures, we have

(*a*) Lib. Hiſt. 1. (*b*) Architec. lib. 2. c. 21. (*c*) Viz. *that of* Moſes.

great

great Reaſon with (*a*) *Euſebius*, to reject this their Notion of the Origin of Language, as a mere Gueſs, that has no manner of Authority to ſupport it.

Other Writers, who receive *Moſes*'s Hiſtory, and would ſeem to follow him, imagine, that the firſt Man was created not only a reaſonable, but a ſpeaking Creature; and ſo (*b*) *Onkelos* paraphraſes the Words, which we render, *Man was made a living Soul*, and ſays he was made [*ruah memallela*] a Speaking Animal. And ſome have carried this Opinion ſo far, as not only to think that *Adam* had a particular Language, as innate to him as a Power of Thinking, or Faculty of Reaſoning, but that all his Deſcendants have it too, and would of themſelves come to ſpeak this very Language, if they were not put out of it in their Infancy by being taught another. We have no reaſon to think the firſt Part of this Opinion to be true: *Adam* had no need of an innate Set of Words, for he was capable of learning the Names of things from his Creator, or of making Names for Things by his own Powers, for his own Uſe. And as to the latter Part of it, that Children would of courſe ſpeak an innate and original Language, if not prevented by Education, it is a very wild

(*a*) Euſebius de Præp. Evang. l. 1. c. 7. (*b*) *See* Targum in loc.

and extravagant Fancy; an innate Language would be common to all the World; we ſhould have it over (*a*) and above any adventitious Language we could learn; no Education could obliterate it; we could (*b*) no more be without it, than without our Natural Senſe or Paſſions. But we find nothing of this ſort amongſt Men. We may learn (perhaps with equal Eaſe) any Language which in our early Years is put to us; or if we learn no one, we ſhall have no articulate way of ſpeaking at all, as (*c*) *Pſammiticus* King of *Egypt*, and (*d*) *Melabdin Echbar*, in the *Indies*, convinced themſelves by Experiments upon Infants, whom they took care to have brought up without being taught to ſpeak, and found to be no better than mute Creatures. For the Sound (*e*) which *Pſammiticus* imagined to be a *Phrygian* Word, and which the Children he tried his Experiment upon, were ſuppoſed after two Years nurſing to utter, was a mere Sound of no Signification, and no more a Word, than the Noiſes are which (*f*) Dumb People do often make, by a Preſſure and opening of

(*a*) Franc. Valeſ. de Sacra Philoſ. c. 3. (*b*) *See Mr.* Lock's *Eſſay*, B. 1. (*c*) Herod. l. 2. (*d*) Purchaſ. B. 1. c. 8. (*e*) *The Sound was* Bec, *ſuppoſed to be like the* Phrygian *Word for Bread.* (*f*) Poſtellus de Origin.

their

their Lips, and ſometimes accidentally Children make it, of but three Months old.

Other Writers have come much nearer the Truth, who ſay, that the firſt Man was inſtructed to ſpeak by God, who made him, and that his Deſcendants learnt to ſpeak by Imitation from their Predeceſſors; and this I think is the very Truth, if we do not take it too ſtrictly. The Original of our Speaking was from God; not that God put into *Adam*'s Mouth the very Sounds which he deſigned he ſhould uſe as the Names of Things, but God made *Adam* (*a*) with the Powers of a Man. He had the Uſe of an Underſtanding, to form Notions in his Mind of the things about him; and he had a Power to utter Sounds, which ſhould be to himſelf the Names of Things, according as he might think fit to call them. Theſe he might teach *Eve*, and in time both of them teach their Children; and thus begin and ſpread the firſt Language of the World. The Account which *Moſes* gives of *Adam*'s firſt Uſe of Speech, is intirely agreeable to this; (*b*) *And out of the ground the Lord God formed every Beaſt of the Field, and every Fowl of the Air,*

(*a*) *In this Senſe the Author of* Eccleſiaſticus *conceived Man to be endued with Speech from God,* Chap. xvii. ver. 5.
(*b*) Gen. ii. 19, 20.

and

and brought them unto Adam, to ſee what he would call them; and whatſoever Adam called every living Creature, that was the Name thereof. And Adam gave Names to all Cattle. God is not here ſaid to have put the Words into *Adam's* Mouth; but only to have ſet the Creatures before him, to put him upon uſing the Power he had, of making Sounds to ſtand for Names for them. It was *Adam* that gave the Names, and he had only to fix to himſelf what Sound was to ſtand for the Name of each Creature, and what he ſo fix'd, that was the Name of it.

Our next Enquiry ſhall be, of what ſort, and what this firſt Language thus made, was. But, before we can determine this Matter, it will be proper to mention the Qualities which did very probably belong to the firſt Language.

And, 1. The Original Language muſt conſiſt of very ſimple and uncompounded Sounds. If we attend to a Child in its firſt Eſſays towards Speech, we may obſerve its Noiſes to be a ſort of Monoſyllables, uttered by one Expreſſion of the Voice, without Variation or Repetition; and ſuch were probably the firſt Original Words of Mankind. We do not think the firſt Man laboured under the Imperfection of a Child, in uttering the Sounds he might aim at; but it is moſt natural to imagine, that he ſhould expreſs himſelf in Monoſyllables.

The

The modelling the Voice into Words of various Lengths and disjointed Sounds, ſeems to have been the Effect of Contrivance and Improvement, and was probably begun, when a Language of Monoſyllables was found too ſcanty to expreſs the ſeveral things which Men in time began to want to communicate to one another. If we take a View of the ſeveral Languages in the World, we ſhall allow thoſe to have been leaſt poliſh'd and enrich'd, which abound moſt in ſhort and ſingle Words; and this alone would almoſt lead us to imagine, that the firſt Language of Mankind, before it had the Advantage of any Refinement, was entirely of this Sort.

2. The firſt Language conſiſted chiefly of a few Names for the Creatures and Things that Mankind had to do with. *Adam* is introduced as making a Language, by his naming the Creatures that were about him. The chief Occaſion he had for Language was perhaps to diſtinguiſh them in his Speech from one another; and when he had provided for this, by giving each a Name, as this was all he had a preſent Occaſion for, ſo this might be all the Language he took care to provide for the Uſe of Life; or if he went further, yet,

3. The firſt Language had but one Part of Speech. All that the firſt Men could

have occaſion to expreſs to one another, muſt be a few of the Names and Qualities and Actions of the Creatures or Things about them; and they might probably endeavour to expreſs theſe by one and the ſame Word. The *Hebrew* Language has but few Adjectives; ſo that 'tis eaſy to ſee how the Invention of a few Names of Things, may expreſs Things and their Qualities. The Name *Man*, joyn'd with the Name of ſome fierce Beaſt, as *Lion-Man*, might be the firſt way of expreſſing a fierce Man. Many Inſtances of the ſame ſort might be named; and it is remarkable, that this Particular is extremely agreeable to the *Hebrew* Idiom. In the ſame manner the Actions of Men or Creatures might be deſcribed; the adding to a Perſon's Name the Name of a Creature remarkable for ſome Action, might be the firſt way of expreſſing a Perſon's doing ſuch an Action; our *Engliſh* Language will afford one Inſtance, if not more, of this Matter: The obſerving and following a Perſon where-ever he goes, is call'd *dogging*, from ſome ſort of Dogs performing that Action with great Exactneſs; and therefore *Cain Dog Abel*, may give the Reader ſome Idea of the original Method of expreſſing *Cain*'s ſeeking an Opportunity to kill his Brother, when the Names of Perſons and Things were uſed to expreſs the Actions

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that were done, without obſerving any Variations of Mood and Tenſe, or Number, or Perſon, for Verbs, or of Caſe for Nouns.

For, 4. all theſe were Improvements of Art and Study, and not the firſt Eſſay and original Production. It was Time and Obſervation that taught Men to diſtinguiſh Language into Nouns and Verbs; and afterwards made Adjectives, and other Parts of Speech. It was Time and Contrivance that gave to Nouns their Numbers; and in ſome Languages, a Variety of Caſes, that varied Verbs by Mood, and Tenſe, and Number, and Perſon, and Voice; in a word, that found out proper Variations for the Words in uſe, and made Men thereby able to expreſs more things by them, and in a better manner, and added to the Words in uſe new and different ones, to expreſs new Things, as a further Acquaintance with the Things of the World gave Occaſion for them. And this will be ſufficient to give the Reader ſome ground to form a Judgment about the Languages, and to determine which is the moſt likely to have been the firſt and original one of Mankind: Let us now ſee how far we can determine this Queſtion.

The Writers that have treated this Subject, do bring into Competition the *Hebrew*, *Chaldæan*, *Syrian*, or *Arabian*;

ſome one or other of theſe is commonly thought the Original Language: But the Arguments for the *Syrian* and *Arabian* are but few, and trifling. The *Chaldæan* Tongue is indeed contended for by very learned Writers; (*a*) *Cambden* calls it the Mother of all Languages; and *Theodoret*, amongſt the Fathers, was of the ſame Opinion; and (*b*) *Amira* has made a Collection of Arguments, not inconſiderable, in favour of it; and (*c*) *Myricæus*, after him, did the ſame; and (*d*) *Erpenius* in his Oration for the *Hebrew* Tongue, thought the Arguments for the *Hebrew* and *Chaldæan* to be ſo equal, that he gave his Opinion no way, but left the Diſpute about the Antiquity of theſe Languages as he found it.

I am apt to fancy, that if any one ſhould take the Pains to examine ſtrictly theſe two Languages, and to take from each what may reaſonably be ſuppoſed to have been Improvements made ſince their Original, he will find the *Chaldæan* and *Hebrew* Tongue to have been at firſt the very ſame. There are evidently, even ſtill, in the *Chaldæan* Tongue, great Numbers of Words the ſame with the *Hebrew*; perhaps as many as Mankind had

(*a*) Britann. 204. (*b*) In Præf. ad Grammat. ſuam Syram. (*c*) In Præf. ad Grammaticam ſuam Chaldaicam. (*d*) Erpenius, in Orat. de ling. Heb. ait. adhuc ſub judice lis eſt.

for

for their Uſe before the Confuſion of *Babel*: And there are many Words in the two Tongues, which are very different, but their Import or Signification is very often ſuch, as may occaſion us to conjecture that they were invented at, or ſince that Confuſion. The firſt Words of Mankind were doubtleſs, as I have before ſaid, the Names of the common Things and Creatures, and of their moſt obvious Qualities and Actions, which Men could not live without obſerving, nor converſe without ſpeaking of. As they grew more acquainted with the World, more Knowledge was acquired, and more Words became neceſſary. In time they obſerved their own Minds and Thoughts, and wanted Words to expreſs theſe too; but 'tis natural to imagine that Words of this ſort were not ſo early as thoſe of the other; and in theſe latter ſort of Words, namely, ſuch as a large Acquaintance with the Things of the World, or a Reflection upon our Thoughts might occaſion, in theſe the *Chaldæan* and *Hebrew* Language do chiefly differ, and perhaps few of theſe were in uſe before the Confuſion of Tongues. If this Obſervation be true, it would be to little Purpoſe to conſider at large the Diſpute for the Priority of the *Hebrew* or *Chaldæan* Tongue; we may take either, and endeavour to ſtrip it of all its Improvements, and ſee whether in its firſt

Infant State, it has any real Marks of an Original Language: I ſhall chuſe the *Hebrew*, and leave the learned Reader to conſider how far what I offer may be true of the *Chaldæan* Tongue alſo.

And if we conſider the *Hebrew* Tongue in this View, we muſt not take it as *Moſes* wrote it, much leſs with the Improvements or Additions it may have ſince received; but we muſt ſtrip it of every thing which looks like an Addition of Art, and reduce it, as far as may be, to a true original Simplicity. And 1. All its Vowels and Punctuations, which could never be imagined until it came to be written, and which are in no wiſe neceſſary in writing it, are too modern to be mentioned. 2. All the prefix'd and affix'd Letters were added in time, to expreſs Perſons in a better manner than could be done without them. 3. The various Voices, Moods, Tenſes, Numbers and Perſons of Verbs, were not original, but were invented as Men found occaſion for them, for a greater Clearneſs or *Copia* of Expreſſion. 4. In the ſame manner, the few Adjectives they have, and the Numbers and Regimen of Nouns were not from the Beginning. By theſe means we may reduce the whole Language to the ſingle Theme of the Verbs, and to the Nouns or Names of Things and Men; and of theſe I would obſerve, 1. That the

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Hebrew Nouns are commonly derived from the Verbs; and this is agreeable to the Account which *Moſes* gives of the firſt inventing the Names of Things: When *Cain* was to be named, his Mother obſerved, that ſhe had *gotten* a Man from the Lord, and therefore called him *Cain*, from the Verb which ſignifies to *get*. So when *Seth* was to be named, ſhe conſidered that God had *appointed* her another, and called his Name *Seth*, from the Verb which ſignifies *to appoint*. When *Noah* was to be named, his Father foreſaw that he ſhould comfort them, and ſo named him *Noah*, from the Verb which ſignifies *to comfort*. And probably this was the Manner in which *Adam* named the Creatures: He obſerved and conſidered ſome particular Action in each of them, fix'd a Name for that Action, and from that named the Creature according to it. 2. All the Verbs of the *Hebrew* Tongue, at leaſt all that originally belong to it, conſiſt uniformly of three Letters, and were perhaps at firſt pronounced as Monoſyllables; for it may be the Vowels were afterwards invented, which diſſolved ſome of the Words into more Syllables than one; and I am the more inclined to think this poſſible, becauſe in many Inſtances the ſame Letter diſſolves a Word, or keeps it a Monoſyllable, according as the Vowel differs

that is put to it. [אָוֶן] *Aven*, is of two Syllables, [אור] *Aour*, and [אוד] *Aouth*, are Words of one; and many *Hebrew* Words now pronounced with two Vowels, might originally have but one, [בָּרַךְ] *Barak*, *to bleſs*, might at firſt be read [בְּרָךְ] *Brak*, with many other Words of the ſame ſort. There are indeed ſeveral Words in this Language, which are not ſo eaſily reducible to Monoſyllables, but theſe ſeem to have been compounded of two Words put together, as ſhall be obſerved hereafter. 3. The Nouns, which are derived from the Verbs, do many of them conſiſt of the very ſame Letters with the Verbs themſelves; probably all the Nouns did ſo at firſt, and the Difference there now is, in ſome of them, is owing to Improvements made in the Language. If we look into the *Hebrew* Tongue in this manner, we ſhall reduce it to a very great Simplicity; we ſhall bring it to a few Names of Things, Men and Actions; we ſhall make all its Words Monoſyllables, and give it the true Marks of an original Language. And if we conſider how few the Radical Words are, about five hundred, ſuch a Paucity is another Argument in favour of it.

But there are learned Writers, who offer another Argument for the Primævity of the *Hebrew* Tongue, and that is, That the Names of the Perſons mentioned

ed before the Confuſion of *Babel*, as expreſſed in the *Hebrew*, do bear a juſt Relation to the Words from whence they were derived; but all this Etymology is loſt, if you take them in any other Language into which you may tranſlate them: Thus the Man was call'd *Adam*, becauſe he was taken from the Ground; now the *Hebrew* Word [אדם] *Adam*, is, they ſay, derived from [אדמה] *Admah*, the Ground. So again, *Eve* had her Name becauſe ſhe was the Mother of all Living; and agreeably hereto [חוה] *Hevah*, is derived from the Verb [חיה] *Hajah*, to live. The Name of *Cain* was ſo called, becauſe his Mother thought him gotten from the Lord; and agreeably to this Reaſon for his Name [קין] *Kain* is derivable from [קנה] *Kanah*, to get: the ſame might be ſaid of *Seth*, *Noah*, and ſeveral other Words; but all this Etymology is deſtroy'd and loſt, if we take the Names in any other Language, beſides the original one in which they are given. Thus for Inſtance, if we call the Man in *Greek*, Ἀνὴρ, or Ἄνθρωπος, the Etymology is none between either of theſe Words, and γῆ, the Earth, out of which he was taken. If we call *Eve*, Εὔα, it will bear no Relation to ζῶ, to live; and Κάϊν bears little or no Relation to any *Greek* Word, ſignifying *to get*. To all

all this (*a*) *Grotius* anſwers, that *Moſes* took an exact Care, not to uſe the original proper Names in his *Hebrew* Book, but to make ſuch *Hebrew* ones, as might bear the due Relation to a *Hebrew* Word of the ſame Senſe with the original Word from whence theſe Names were at firſt derived. Thus in *Latin*, *Homo* bears as good a Relation to *Humus*, the Ground, as *Adam*, in *Hebrew*, does to *Admah*; and therefore if *Adam* were tranſlated *Homo*, in the *Latin*, the Propriety of the Etymology would be preſerved, tho' the *Latin* Tongue was not the Language in which the firſt Man had his Name given. But how far this may be allowed to be a good Anſwer, is ſubmitted to the Reader.

There is indeed another Language in the World, which ſeems to have ſome Marks of its being the firſt original Language of Mankind, it is the *Chineſe*; its Words are even now very few, not above Twelve hundred; the Nouns are but Three hundred and twenty ſix, and all its Words are confeſſedly Monoſyllables. *Noah*, as has been obſerved, very probably ſettled in theſe Parts; and if the great Father and Reſtorer of Mankind came out of the Ark and ſettled

(*a*) In Gen. ii. & Not. ad Lib. 1. de Verit. n. 16.

here,

here, 'tis very probable that he left here the one univerſal Language of the World. It might be an entertaining Subject for any one that underſtood this Language, to compare it with the *Hebrew*, to examine both the Tongues, and ſtrip each of all Additions and Improvements they may poſſibly have received, and try whether they may not be reduced to a pretty great Agreement with one another. But how far this can be done, I cannot ſay. However this I think looks pretty clear; that whatever was the Original of the *Chineſe* Tongue, it ſeems to be the firſt that ever was in thoſe Parts. All Changes and Alterations of Language are commonly for the better, but the *Chineſe* Language is ſo like a firſt and uncultivated Eſſay, that it is hard to conceive any other Tongue to have been prior to it; and ſince I have mentioned it, I may add, that whether this be the firſt Language or no, the Circumſtance of this Language's conſiſting of Monoſyllables, is a very conſiderable Argument that the firſt Language was in this Reſpect like it; for tho' 'tis natural to think that Mankind might begin to form ſingle Sounds firſt, and afterwards come to enlarge their Speech by doubling and redoubling them; yet it can in no wiſe be conceived, that if Men had at firſt known the Plenty of Expreſſion, ariſing from Words of more Syllables than

than one, any Perſon or People would have been ſo ſtupid as to have reduced their Languages to Words of but one.

We have ſtill to treat of the Confuſion of the one Language of the World. Before the Confuſion of *Babel*, we are told that the *whole Earth was of one Language, and of one Speech.* Hitherto the firſt original Language of Mankind had been preſerved with little or no Variation, for near two thouſand Years together; and now, in a little Space of Time, a Set of Men, aſſociated and engaged in one and the ſame Undertaking, came to be ſo divided in this Matter, as not to underſtand one another's Expreſſions; *their Language was confounded, that they did not underſtand one another's Speech*, and ſo were obliged to leave off building their City, and were by degrees ſcattered over the Face of the Earth.

Several Writers have attempted to Account for this Confuſion of Language, but they have had but little Succeſs in their Endeavours. What they offer as the general Cauſes of the Mutability of Language, does in no wiſe come up to the Matter before us; it is not ſufficient to account for this firſt and great Variation. The general Cauſes (*a*) of the Mutability of Language, are commonly re-

(*a*) Bodinus in Method. Hiſt. c. 9.

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duced to theſe three, 1. The Difference of Climates. 2. An Intercourſe or Commerce with different Nations; or, 3. The unſettled Temper and Diſpoſition of Mankind.

1. The Difference of Climates will inſenſibly cauſe a Variation of Language, becauſe it will occaſion a Difference of Pronunciation. It is eaſy to be obſerved, that there is a Pronunciation peculiar to almoſt every Country in the World, and according to the Climate, the Language will abound in Aſpirates or Lenes, guttural Sounds or Pectorals, Labials or Dentals; a Circumſtance which would make the very ſame Language ſound very different from its ſelf, by a different Expreſſion or Pronunciation of it. The (*a*) *Ephraimites*, we find, could not pronounce the Letter *Schin* as their Neighbours did. There is a Pronunciation peculiar to almoſt every Province, ſo that if we were to ſuppoſe a Number of Men of the ſame Nation and Language diſperſed into different Parts of the World, the ſeveral Climates which their Children would be born in, would ſo affect their Pronunciation, as in a few Ages to make their Language very different from one another.

(*a*) Judges xii. 6.

2. A Commerce or Intercourſe with foreign Nations does often cauſe an Alteration of Language. Two Nations, by trading with one another, ſhall inſenſibly borrow Words from each other's Language, and intermix them in their own; and it is poſſible, if the Trade be of large Extent, and continued for a long time, the Number of Words ſo borrowed ſhall encreaſe and ſpread far into each Country, and both Languages in an Age or two be pretty much altered by the Mixture of them. In like manner, a Plantation of Foreigners may by degrees communicate Words to the Nation they come to live in. A Nation's being conquered, and in ſome Parts peopled by Colonies of the Conquerors, may be of the ſame Conſequence; as may alſo the receiving the Religion of another People. In all theſe Caſes, many Words of the Sojourners, or Conquerors, or Inſtructors, will inſenſibly be introduced, and the Language of the Country that received them, by degrees altered and corrupted by them.

3. The third and laſt Cauſe of the Mutability of Language, is the unſettled Temper and Diſpoſition of Mankind. The very Minds and Manners of Men are continually changing; and ſince they are ſo, it is not likely that their Idioms and Words ſhould be fix'd and ſtable. An Uniformi-

ty of Speech depends upon an entire Conſent of a Number of People in their Manner of Expreſſion; but a laſting Conſent of a large Number of People, is hardly ever to be obtained, or long to be kept up in any one Thing; and unleſs we could by Law preſcribe Words to the Multitude, we ſhall never find it in Diction and Expreſſion. *Ateius Capito* would have flattered *Cæſar* into a Belief, that he could make the *Roman* Language what he pleas'd; but *Pomponius* very honeſtly aſſured him he had no ſuch Power (*a*). Men of Learning and Obſervation may think and ſpeak accurately, and may lay down Rules for the Direction and Regulation of other People's Language, but the Generality of Mankind will ſtill expreſs themſelves as their Fancies lead them; and the Expreſſion of the Generality, tho' ſupported by no Rules, will be the Current Language; and hence it will come to paſs, that we ſhall be always ſo far from fixing any Stability of Speech, that we ſhall continually find the Obſervation of the Poet verified:

Multa renaſcentur quæ jam cecidere, cadentque
Quæ nunc ſunt in honore Vocabula, ſi volet uſus,
Quem penes Arbitrium eſt & Jus & Norma loquendi.

(*a*) *For this Reaſon the great Orator obſerves,* Uſum loquendi Populo conceſſi, Scientiam mihi reſervavi. *Cic.* de Oratore.

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Language will be always in a fluctuating Condition, ſubject to a Variety of new Words and new Expreſſions, according as the Humour of the Age, and the Fancies of Men ſhall happen to introduce them.

Theſe are the general Reaſons of the Mutability of Language; and it is apparently true, that ſome or other of theſe have, ever ſince the Confuſion of *Babel*, kept the Languages of the World in a continual Variation. The *Jews* mixing with the *Babylonians*, when they were (*a*) carried into Captivity, quickly altered and corrupted their Language, by introducing many *Syriaciſms* and *Chaldeiſms* into it. And afterwards, when they became ſubject to the (*b*) *Greeks* and *Romans*, their Language became not only altered, but as it were loſt, as any one will allow, that conſiders how vaſtly the old *Hebrew* differs from the Rabbinical Diction, and the Language of the *Talmuds*. The *Greek* Tongue in time ſuffered the ſame Fate, and Part of it may be aſcribed to the *Turks* over-running their Country, and Part of it to the Tranſlation of the *Roman* Empire to *Conſtantinople*; but ſome Part of the Change came from themſelves; for, as *Breerwood* has obſerved, they had changed

(*a*) Walton. Prolegom. (*b*) Id. Ibid.

many

many of their ancient Words, long before the *Turks* broke in upon them, of which he gives ſeveral Inſtances out of the Books of *Cedrenus*, *Nicetas*, and other *Greek* Writers (*a*).

The numerous Changes which the *Latin* Tongue (*b*) has undergone, may be all accounted for by the ſame Reaſons: They had in a Series of Years ſo diverſify'd their Language, that the *Salian* Verſes compoſed by *Numa*, were ſcarce underſtood by the Prieſts in *Quintilian*'s Time; and there were but few Antiquaries within about three hundred and fifty Years, that could read and give the Senſe of the Articles of Treaty between *Rome* and *Carthage*, made a little after the Expulſion of the Kings. The Laws of the Twelve Tables, collected by *Fulvius Urſinus*, and publiſhed in the Words of the Kings and *Decemviri* that made them, are a Specimen of the very great Alteration that Time introduced into the *Latin* Tongue: Nay, the Pillar in the Capitol, erected in Honour of *Duillius*, about One hundred and fifty Years before *Cicero*, ſhews, that even ſo ſmall a Tract of Time as a Century and half, cauſed great Variations. After the *Roman* Tongue attained the Height of its

(*a*) Walton in Prolegom. de Linguarum Naturâ, &c.
(*b*) Id. ibid

Purity, it quickly declined again and became corrupted, partly from the Number of Servants kept at *Rome*, who could not be ſuppoſed to ſpeak accurately, and with Judgment; and partly from the great Concourſe of Strangers, who came from the remote Provinces, ſo that the Purity of it was to a great degree worn off and gone, before the Barbariſms of the *Goths* quite extinguiſhed it.

And what has thus happened in the learned Languages, is as obſervable in all the other Languages of the World; Time and Age varies every Tongue on Earth. Our *Engliſh*, the *German*, *French*, or any other, differs ſo much in three or four hundred Years, that we find it difficult to underſtand the Language of our Fore-fathers; and our Poſterity will think ours as Obſolete, as we do the Speech of thoſe that lived Ages ago: And all theſe Alterations of the Tongues may, I think, be ſufficiently accounted for by ſome or other of the Cauſes before aſſigned; but none of them does at all ſhew how or by what means the Confuſion at *Babel* could be occaſioned. Our Builders had travelled from their Anceſtors many hundreds of Miles, from *Ararat* to *Shinaar*; the Climates may differ, and ſuppoſe we ſhould imagine the Country to affect the Pronunciation of the Children born in it, yet ſtill it will be hard to ſay that this

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ſhould breed a Confuſion; for ſince they were all born in or near the ſame Place, they would be all equally affected, and ſpeak all alike. Beſides, a Difference of Pronunciation cauſes Difficulties only where Perſons come to converſe, after living at a Diſtance from one another. An Imperfection in our Children's Speech, bred up under our Wing, would be obſerved from its Beginning, grow familiar to us as they grew up, and the Confuſion would be very little, that could be occaſioned by it. And as to any Commerce with other Nations, they had none; they were neither conquered nor mingled with Foreigners; ſo that they could not learn any ſtrange Words this way. And tho' there have been many Changes of Language from the Variability of Men's Tempers, theſe we find have been frequent ſince this firſt Confuſion, but how or why they ſhould ariſe at this Time, is the Queſtion. Language was fixt and ſtable, uniformly the ſame for almoſt two thouſand Years together; it was now ſome way or other unfix'd, and has been ſo ever ſince. There are ſome conſiderable Writers that ſeem to acknowledge themſelves puzzled at this extraordinary Accident. The Confuſion of Tongues could not come from Men, ſays (*a*)

a) Theſ. Ambroſ. de cauſis Mutationis Linguarum.

St. *Ambroſe*, for why ſhould they be for doing ſuch a Miſchief to themſelves, or how could they invent ſo many Languages as are in the World? It could not be cauſed by Angels good or bad, ſays (*a*) *Origen*, and the (*b*) Rabbins and (*c*) other Writers, for they have not Power enough to do it. The expreſs Words of *Moſes*, *Go to, let us go down and confound their Language*; and again, *the Lord did confound the Language of the Earth*, (ſays (*d*) Biſhop *Walton*) imply a deliberate Purpoſe of God himſelf to cauſe this Confuſion, and an actual Execution of it. And the way in which it was performed, ſays the learned (*e*) *Bochart*, immediately, and without Delay, proves it the immediate Work of God, who alone can inſtantly effect the greateſt Purpoſes and Deſigns. Several of the Rabbins have enquired more curiouſly into the Affair, but I fear the Account they have given of it is poor and trifling. *Buxtorf* has collected all their Opinions, but they ſeem to have put him out of Humour with the Subject, and to occaſion him to conclude in the Words of *Mercerus*, "There is no Reaſon to en-"quire too curiouſly into this Matter:

(*a*) Origen. Homil. 11. (*b*) Jonath. & al. in Gen. xi. 7, 8. (*c*) *See* Luther in Gen. xi. Corn. a Lapide in Gen. xi. (*d*) Prolegom. (*e*) Geograph. Sac. p. 1. l. 1. c. 15.

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« It was effected inſtantly, in a Way and « Manner which we can give no Ac- « count of; we know of many Things, « that they were done, but how they « were done we cannot ſay. It is a Mat- « ter of Faith."

The Builders of *Babel* were evidently Projectors, their deſigned Tower is a Proof of it; and if they had one Project, and an idle one, why might they not have others? Language was but one, until they came to multiply the Tongues; but that One was without doubt ſcanty, fit only to expreſs the early Thoughts of Mankind, who had not yet ſubdued the World, nor arrived at a large and comprehenſive Acquaintance with the Things of it. There had paſſed but eight or nine Generations to the building of *Babel*, and all of them led in a plain uncultivated Method of Living: But Men now began to build Towers, to open to themſelves Views of a larger Fame, and conſequently of greater Scenes of Action than their Anceſtors had purſued. And why may not the Thoughts of finding new Names for the Things which their enlarged Notions offered to their Conſideration, have now riſen? God is ſaid to have ſent down and confounded their Language; but 'tis uſual to meet with Things ſpoken of as immediately done by God, which were effected not by extraordinary

Miracle, but by the Courſe of Things permitted by him, to work out what he would have done in the World. Language was without doubt enlarged at ſome particular Time; and if a great deal of it was attempted at once, a Confuſion would naturally ariſe from it. When *Adam* gave the firſt Names to Things, he had no one to contradict him; and ſo what he named Things, that was the Name of them; for how ſhould his Children refuſe to call Things, what he had taught them from their Infancy to be the Names of them? and indeed *Adam*'s Life, and the Life of his immediate Children, reach'd over ſo great a Part of the firſt World, that it is hard to conceive Men could vary their Speech much, whilſt under the immediate Influence of thoſe who taught them the firſt Uſe of it. But the Men of *Shinaar* were got away from their Anceſtors, and their Heads were full of Innovations; and the Projectors being many, the Projects might be different, and the Leading Men might make up ſeveral Parties amongſt them. If we were to ſuppoſe the whole Number of them to be no more than a thouſand, twenty or thirty Perſons endeavouring to invent new Words, and ſpreading them amongſt their Companions, might in time cauſe a deal of Confuſion. It does indeed look more like a Miracle, to ſuppoſe the Confuſion

fuſion of Tongues effected inſtantly, in a Moment; but the Text does not oblige us to think it ſo ſudden a Production. From the Beginning of *Babel* to the Diſperſion of the Nations, might be ſeveral Years; and perhaps all this Time a Difference of Speech was growing up, until at length it came to ſuch an Height, as to cauſe them to form different Companies, and ſo to ſeparate. As to St. *Ambroſe*'s Argument, that Men would not do themſelves ſuch a Miſchief, it is not a good One; for, 1. Experience does not ſhew us, that the Fear of doing Miſchief has ever reſtrain'd the Projects of ambitious Men. 2. We often ſee the Enterprizes of Men run on to greater Lengths than they ever deſigned them, and in Time ſpreading ſo far, as to be out of the Power and Reach of their firſt Authors to check and manage them; for this is a Method by which God often defeats the Counſels, and controuls the Actions of Men: Their own Projects take Turns that are unexpected, and they are often unable to manage the Deſigns which themſelves firſt ſet on foot; nay, they are many times defeated and confounded by them. And 3. I do not ſee any Miſchief that aroſe, even from the Confuſion of Language. It would have been inconvenient for Men to have been always bound up within the narrow Limits of the firſt ſcanty and confined

Language; and tho' the enlarging Speech happened to ſcatter Men over the Face of the Earth, it was fit, and for the publick Good that they ſhould be ſo ſcattered.

If I may be indulged in one Conjecture more, I would offer, that at this Time the Uſe of Words of more Syllables than one began amongſt Men; for we find that the Languages which moſt probably aroſe about this Time, do remarkably differ from the moſt ancient *Hebrew*, in Words of a greater Length than the original *Hebrew* Words ſeem to be of. The *Chaldæan* Words are many times made different from the *Hebrew*, by ſome final Additions; and the Words in that Language, which differ from the *Hebrew*, are generally of more Syllables than the old *Hebrew* Radicals. The *Syrian*, *Egyptian*, and *Arabian* Tongues do, I think, afford Inſtances of the ſame ſort; and the more modern Tongues, as the *Greek* and *Latin*, which probably aroſe by ſome Refinements of theſe, have carried the Improvement further, and run into more in Number, and more compounded Polyſyllables; whereas on the contrary, the Languages of a more barbarous and leſs cultivated Original, keep a nearer Reſemblance to the peculiar Quality of the firſt Tongue, and conſiſt chiefly of ſhort and ſingle Words. Our *Engliſh* Language is now ſmooth'd and enrich'd to a great Degree, ſince the Studies

dies of polite Literature have ſpread amongſt us; But 'tis eaſy to obſerve, that our Tongue was originally full of Monoſyllables; ſo full, that if one were to take Pains to do it, we may ſpeak moſt Things we have to ſpeak of, and at the ſame time ſcarce uſe a Word of more Syllables than one. But I pretend to hint at theſe Things only as Conjectures. The Reader has my full Conſent to receive them or reject them as he pleaſes.

There is one Enquiry more about the Languages of the World, which I would juſt mention, and that is, how many aroſe from the Confuſion of *Babel*. Some Writers think *Moſes* has determined this Queſtion, by giving us the Names of the Leading Men in this Affair. He has given us a Catalogue of the Sons of *Shem*, *Ham*, and *Japhet*, and told us, that by them was the Earth divided, *after their Families, Lands, Tongues, and Nations*. But I think there is ſome Difficulty in conceiving all the Perſons there mentioned to have headed Companies from *Babel*; for it is remarkable, that they differ from one another in Age, by ſeveral Deſcents; and it is not likely that many of them could be at that time old enough to be Leaders; nay, and certain from Hiſtory, that ſome of them were not ſo, whilſt their Fathers were alive. Other Writers therefore have endeavoured to reduce the Num-

Number to Seventy, and (*a*) think that there were Seventy different Nations thus planted in the World, from the Diſperſion at *Babel*; and this Notion they think ſupported by the expreſs Words of *Moſes* in another Place. (*b*) *When the moſt high divided to the Nations their Inheritance, when he ſeparated the Sons of Adam, he ſet the Bounds of the People according to the number of the Children of Iſrael*, i. e. ſay they, he divided them into Seventy Nations, which was the Number of the Children of *Iſrael* when they came into *Egypt*. The *Targum* of *Jonathan Ben Uziel* very plainly favours this Interpretation of the Words of *Moſes*, but the *Jeruſalem Targum* differs from it: According to that, the Number of Nations were but Twelve, anſwering to the twelve Tribes of the Children of *Iſrael*: But I ſhould think that neither of the *Targums* expreſs *Moſes*'s Meaning. The People in the Text, are not the whole diſperſed Number that were at *Babel*, but the Inhabitants of *Canaan*; and the true Meaning of the Words of *Moſes* is this, that when God divided to the Nations their Inheritance, when he ſeparated the Sons of *Adam*, he ſet the

(*a*) *Many Writers have been of this* Opinion, *but the* Greek *Fathers make the Number* 72. Clem. Alex. Strom. l. 1. Euſebius in Chron. l. 1. p. 11. Epiphanius adver. Hæreſ. l. 1. § 5. *And the* Latin *Fathers have follow'd 'em*, Aug. de Civit. Dei. Proſper de vocat. Gentium, l. 2. c. 4. & alii. (*b*) Deut. xxxii. 8.

Bounds

Bounds of *THE PEOPLE* [*i.e.* which had *Canaan*, the design'd Inheritance of *Jacob*] according to the Number of the Children of *Israel*; *i.e.* he gave the *Canaanites* such a Tract of Land as he knew would be a sufficient Inheritance for the Children of *Israel*. And thus this Text will in no wise lead us to the Number of the Nations that arose at *Babel*. That Question is most likely to be determined by considering how many Persons were Heads of Companies immediately at the Time of the Dispersion. One Thing I would observe, that how few or how many soever the Languages were now become, yet many of them, for some Time, did not differ much from one another. For *Abraham*, an *Hebrew*, lived amongst the *Chaldæans*, travelled amongst the *Canaanites*, sojourned with the *Philistims*, and lived some time in *Egypt*, and yet we do not find he had any remarkable Difficulty in Conversing with them. But tho' the Difference of the Tongues was at first but small, yet every Language, after the Stability of Speech was lost, varying in Time from it self, the Language of different Nations in a few Ages became vastly different, and unintelligible to one another. And thus in the Time of *Joseph*, when his Brethren came to buy Corn in *Egypt*, we find the *Hebrew* and *Egyptian* Tongues so diverse, that they used an Interpreter in their Conversation.

The gradual Decline of Men's Lives, from longer to ſhorter Periods, without doubt contributed a great deal to daily Alterations; for when Men's Lives were long, and ſeveral Generations lived together in the World, and Men, who learnt to ſpeak when Children, continued to ſpeak to their Children for ſeveral Ages, they could not but tranſmit their Language thro' many Generations with but little Variation: But when the Succeſſions of Mankind came on quicker, the Language of Anceſtors was more liable to grow Obſolete, and there was an eaſier Opportunity for Novelty and Innovation to ſpread amongſt Mankind. And thus the Speech of the World, confounded firſt at *Babel*, received in every Age new and many Alterations, until the Languages of different Nations came to be ſo very various and diſtinct, as we now find them from one another.

The SACRED *and* PROPHANE

HISTORY

Of the WORLD *Connected.*

BOOK III.

THE People at *Shinaar*, upon the Confuſion of their Language, in a little Time found it neceſſary to ſeparate; and accordingly they divided themſelves under the Conduct of the Leading-Men amongſt them. And ſome Writers imagine, that they formed as many Societies as *Moſes* has given us Names of the Sons of *Noah*, *Gen.* x. for, ſay they, in the Words of *Moſes*, *Theſe were the Sons of Noah after their Families, after their Tongues, in their Lands, after their Nations,*

tions, and by theſe were the Nations divided in the Earth after the Flood; but, I think, this Opinion cannot be admitted, for ſeveral Reaſons.

1. The Diſperſion of Mankind happening about the Time of *Peleg*'s Birth, it is very plain that all the Perſons named by *Moſes*, which muſt appear younger, or not much older than *Peleg*, could not be Heads of Nations, or Leaders of Companies at this Time, for they were but Infants, or Children; and therefore the Sons of *Jocktan*, who dwelt from *Meſha* to *Sephar*, had no Hand in this Diſperſion; they were perhaps not born, or at moſt very young Men. They muſt therefore be ſuppoſed to have ſettled at firſt under their Fathers; in time each of them might remove with a little Company, and ſo have a Kingdom or Nation deſcend from him.

2. The Perſons named by *Moſes*, as concerned in the Diſperſion, both in the Families of *Japhet* and *Ham*, were none of them lower in Deſcent than the third Generation; they are either Sons or Grandſons of *Japhet* or *Ham*; as *Gomer*, and the Sons of *Gomer*; *Javan*, and the Sons of *Javan*; *Cuſh*, and the Sons of *Cuſh*; *Mizraim*, and the Sons of *Mizraim*. The Deſcendants of *Theſe* made a Figure afterwards, as appears from the manner of mentioning a Son of *Caſluhim*,

out of whom came Philiſtim, plainly intimating, that the Perſon ſo named was a Deſcendant of *Caſluhim*, later than theſe Days; and if this Obſervation may be allowed in the Family of *Arphaxad*, neither *Salah* nor *Eber* were Leaders of Companies at the Confuſion of Tongues.

3. Not all the Perſons here mentioned, even of the third Generation, were immediately Heads of different Nations, at the Time of the Diſperſion; for *Canaan* had eleven Sons, but they did not immediately ſet up eleven Nations, but *afterwards were the Families of the* (*a*) *Canaanites ſpread abroad.* They at firſt lived together under their Father, and ſome time after ſeparated, and in time became eleven Nations in the Land of *Canaan.* In the ſame manner, very probably, the Sons of *Aram* lived under their Father in *Syria*; and it is evident from the Hiſtory of *Egypt*, that (*b*) *Mizraim*'s Children ſet up no Kingdoms there during his Life.

4. The ſame Obſervation may be made in other Families; and we may alſo conſider, that ſometimes ſome one of the Children was the Leader; and the Father of the Family, as well as the reſt, lived in the

(*a*) Gen. x. 18. (*b*) *The Word* Mizraim *is of the Plural Number, as are ſeveral other Names here uſed by* Moſes; *however, that I might not vary from the Words of* Moſes, *I have uſed them as Singulars.*

Society

Society erected by him. Thus, for Inſtance, we do not find that *Cuſh* was a King in any Country; all the Countries into which his Children ſeparated, came in time to be called after his Name, as ſhall be obſerved hereafter; but the Place where he himſelf lived was encompaſſed by the River *Gihon* (*a*), and therefore moſt probably within the Compaſs of his Son *Nimrod*'s Dominions. And the Names of Places do not always prove the Perſons whoſe Names they bear, to have been Kings in them, or to have firſt Peopled them, for ſometimes Rulers named Places after the Names of their Anceſtors, and ſometimes after the Names of their Children. The Children of *Dan*, named *Leſhem Dan*, after the Name of *Dan* their Father (*b*); and *Kirjath-Arba* was by *Caleb* called *Hebron*, after the Name of *Hebron* his Grandſon (*c*).

5. The Numbers of Mankind at this Time, is a good Proof, that all the Perſons named by *Moſes* could not be Leaders of Companies, and Planters of Nations, at the Diſperſion from *Babel*; for at the Birth of *Peleg*, the Men, Women, and Children at *Shinaar* could not be more in Number than 1500, and not above 500 of them of the Age of 30 Years: Such a

(*a*) Gen. ii. 13. (*b*) Joſhua xix. 47. (*c*) Judges i. 10. 1 Chron. ii. 42.

Body

Body cannot be conceived ſufficient to afford People for Sixty or Seventy Kings to plant Nations with, in ſeveral diſtant Parts of the World; they would not, at this Rate, have had above one or two and twenty Men, Women, and Children, in a Kingdom.

But, 6. The Manner in which Mankind were diſperſed, is a farther Proof that they did not go forth at firſt in many Companies, to plant different Nations; for if we conſider the Situation of the Nations which were named after theſe Men, we ſhall find, that, notwithſtanding all the Confuſion of Tongues, and Diverſities of their Language, yet it ſo happened in their Diſperſion from one another, that, except three or four Inſtances only, the Sons of *Japhet* peopled one Part of the World, the Sons of *Shem* another, and the Sons of *Ham* a third. Their Families were not ſcattered here and there, and intermingled with one another, as would very probably have happened, if ſixty or ſeventy different Languages had immediately aroſe amongſt them, and cauſed them to ſeparate in ſo many Companies, in order to plant each a Country, to be inhabited by as many as agreed in the ſame Expreſſion. If, at the firſt Confuſion of Tongues, the Sons of *Shem* had differed from the Sons of *Shem*, and the Sons of *Ham* from the Sons of *Ham*, and the Children of *Japhet* from

their Brethren, each one ſpeaking a Language of his own, the Diſperſion would in no wiſe have been ſo regular as we ſhall find it; each Leading-Man muſt have taken his own Way, and the ſeveral Branches of each Family muſt have been ſcattered here and there, as the accidental Travels of their Leaders might happen to have carried them. Nothing leſs than a very extraordinary Miracle could have ſorted them, as it were, and cauſed the Children of each Family to ſit down round about and near to one another (*a*).

From all theſe Conſiderations therefore, I cannot but imagine the common Opinion about the Diſperſion of Mankind, to be a very wrong one. The Confuſion of Tongues aroſe at firſt from ſmall Beginnings, increaſed gradually, and in Time grew to ſuch an Height, as to ſcatter Mankind over the Face of the Earth. When theſe Men came firſt to *Babel*, they were but few, and very probably lived together in three Families, Sons of *Shem*, Sons of *Ham*, and Sons of *Japhet*; and the Confuſion ariſing from ſome Leading-Men in each Family inventing new Words,

(*a*) *The Writers upon this Subject generally ſuppoſe this Particular to have been the Effect of a Miracle; but I think it may be better accounted for in a Natural Way; and the Advice of the Poet to the Writers of his Times, is not impertinent to the Readers even of the Inſpired Books;*

Nec Deus interſit, niſi dignus vindice Nodus
Incidrit. and

and endeavouring to teach them to thoſe under their Direction, this in a little time divided the three Families from one another; for the Sons of *Japhet* affecting the novel Inventions of a Son of *Japhet*; the Sons of *Ham* affecting thoſe of a Son of *Ham*; and the Sons of *Shem* ſpeaking the new Words of a Son of *Shem*, a Confuſion would neceſſarily ariſe, and the three Families would part, the Inſtructors leading off all ſuch as were Initiated in their Peculiarities of Speech. This might be the firſt Step taken in the Diſperſion of Mankind; they might at firſt break into three Companies only; and when this was done, new Differences of Speech ſtill ariſing, each of the Families continued to divide and ſub-divide amongſt themſelves, Time after Time, as their Numbers increaſed, and new and different Occaſions aroſe, and Opportunities offered; until at length there were planted in the World, from each Family, ſeveral Nations, called after the Names of the Perſons of whom *Moſes* has given us a Catalogue. This I think is the only Notion we can form of the Confuſion and Diviſion of Mankind, which can give a probable Account of their being ſo diſperſed into the World, as to be generally ſettled according to their Families; and the tenth Chapter of *Geneſis*, if rightly conſidered, implies no more than this: for the Deſign of *Moſes* in that Chap-

ter was, not to determine who were the Leading-Men at the Confuſion of Tongues, but only to give a Catalogue, or general Account of the Names of the ſeveral Perſons deſcended from each of *Noah*'s Children, who became famous in their Generations; not deſigning to purſue more minutely their ſeveral Hiſtories: Such Accounts of Families as this is, are frequent in the Old Teſtament. We meet another of them (*a*), where *Moſes* mentions *Eſau*'s Family. He gives a Catalogue of their Names, and adds, *Theſe be the Dukes of Edom according to their Habitations in the Land of their Poſſeſſion* (*b*); not that theſe Deſcendants of *Eſau* were thus ſettled in theſe Habitations at the Time of *Iſaac*'s Death, which is the Place where *Moſes* inſerts his Account of them; for at that Time *Eſau took his Wives, and his Sons, and his Daughters, and went into the Country from the Face of his Brother Jacob, and he went and dwelt in Mount Seir* (*c*); they lived all together in the Family of *Eſau*, during the Term of his Life; when he died, then they might ſeparate, and in time become Dukes and Governors, *according to their Families, after their Places, and by their Names*, mentioned in this Catalogue; and this probably not all at once, immediately upon *E-*

(*a*) Gen. xxxvi. (*b*) Ver. 43. (*c*) Ver. 6. & 8.

ſau's

ſau's Death: For it ſeems moſt reaſonable to imagine, that at his Death they might divide into no greater Number of Families, than he had Children; though afterwards his Grandſons ſet up each a Family of his own, when they came to ſeparate from their Father's Houſe. And in this manner the Earth was divided by the ſeveral Sons of *Noah*, mentioned *Geneſis* x. *After their Families, after their Tongues, in their Lands, and after their Nations*: Not that the Perſons there mentioned were all at one time Planters of Nations; but only, that there were ſo many Perſons of Figure, deſcended from the Sons of *Noah*, who, ſome at one time, and ſome at another, became Heads of Nations, or had Nations called by their Names by their Deſcendants; and ſo, by them *the Nations were divided* (*a*), i. e. the People were broken into different Nations *on the Earth*; not at once, or immediately upon the Confuſion, but at ſeveral Times, as their Families encreaſed and ſeparated, *after the Flood*. And this Account will reconcile what I before obſerved, That the Diſperſion of Mankind happened about the time of the Birth of *Peleg*, with the Fragment in *Euſebius*, which ſeems to place it thirty Years after: For, according to *Euſe-*

(*a*) Gen. x. 32.

bius, they continued (*a*) building their Tower for Forty Years; but the Birth of *Peleg* was about Ten Years after their beginning it. The Confuſion of Language therefore, and the Diſperſion of Mankind, were not effected all at once; they began at the Birth of *Peleg*, but were not completed until thirty Years after; ſome Companies ſeparating and going away one Year, and ſome another; and thus *Aſſur* did not go away at firſt, but lived ſome time under *Nimrod* (*b*).

The Authors that have treated upon this Subject, endeavour to determine, what particular Countries were planted by theſe Men; and the Subſtance of what they offer is as follows.

Noah had (*c*) three Sons, *Shem*, *Ham*, and *Japhet*: The eldeſt of the three was *Japhet*. For, 1. *Ham*, or *Canaan*, *i. e.* the Father of *Canaan*, was his youngeſt Son, for ſo he is called by *Moſes* (*d*). *And Noah awoke from his Wine, and knew what his younger Son had done unto him, and he ſaid, Curſed be Canaan*: i. e. conſidering the Diſreſpect which his youngeſt Son *Ham*, or *Canaan*, had ſhewn him, he curſed him. 2. *Shem* was *Noah*'s ſecond Son; for *Shem* (*e*) was an hundred Years old, and begat *Arphaxad*, two

(*a*) Ἔμειναν οἰκοδομοῦντες ἐπὶ ἔτη μ. Euſeb. in Chron. (*b*) Gen. x. 11. (*c*) Chap. v. Ver. 32. (*d*) Chap. ix. 24, 25. (*e*) Chap. xi. 10.

Years

Years after the Flood. Now *Noah* was five (*a*) hundred Years old at the Birth of his eldeſt Son; but if *Shem* was no more than an hundred Years old two Years after the Flood, it is evident that *Noah* was five hundred and two Years old at *Shem*'s Birth, and conſequently that *Shem* was not his eldeſt Son. 3. It remains therefore that *Japhet* was the eldeſt Son of *Noah*, and ſo he is called by *Moſes*, *Gen.* x. 21.

Japhet is ſuppoſed not to have been preſent at the Confuſion of *Babel*. *Moſes* gives no Account of his Life or Death; makes no mention at all of his Name in the Hiſtory of the Nations that aroſe from *Babel*: So that it is probable that he lived and died where his Father *Noah* ſettled after the Flood. The Deſcendants of *Japhet*, which came to *Shinaar*, and were Heads of Nations, at, or ſome time after the Diſperſion of Mankind, were *Gomer*, *Magog*, *Madai*, *Javan*, *Meſech*, *Tubal*, *Tiras*, *Askanez*, *Riphath*, *Togarmah*, *Eliſha*, *Tarſhiſh*, *Kittim*, *Dodanim*. The Countries which they fixed in, were as follows:

Gomer, *Tubal*, *Togarmah*, *Magog*, and *Meſech*, ſettled in and near the North Parts of *Syria*. The Prophet *Ezekiel*, foretelling the Troubles which foreign Princes ſhould endeavour to bring upon

(*a*) Gen. v. 32.

the *Iſraelites*, calls the Nations he ſpeaks of by their ancient original Names, taken from their firſt Founders or Anceſtors: And thus *Gog*, the King of *Magog*, is ſaid (*a*) to be the chief Prince of *Meſech* and *Tubal*. So that where-ever theſe Countries were, this, I think, we may conclude, that the Lands of *Meſech*, *Tubal*, and *Magog*, were near to one another; united in time under the Dominion of a Prince, called by the Prophet *Gog*. And as we learn from *Ezekiel*, that theſe Countries were contiguous; ſo if we conſider that *Hierapolis*, or the preſent *Aleppo*, was anciently called *Magog*, this will intimate to us the Situation of theſe Nations. The Name that *Lucian* calls this City by, is its common one, ἱερὰ πόλις, or, *the Sacred City*; but he ſays (*b*) expreſly, that anciently it was called by another Name. And *Pliny* (*c*) tells us what that ancient Name was; the *Syrians*, he ſays, called it *Magog*. *Maimonides* (*d*) places *Magog* in *Syria*; and *Bochart* himſelf, tho' he would willingly plant *Magog* in *Scythia* (*e*), acknowledges *Hierapolis* to have been named from him. We have therefore Reaſon to think *Magog* the Country, of which *Aleppo* was chief City, and the Land of *Meſech* and

(*a*) Ezek. xxxviii. 2. (*b*) Lucian. de Deâ Syriâ.
(*c*) Lib. V. cap. 23. (*d*) In Halicoth therumoth c. 1. § 9.
(*e*) Phaleg. l. 1. c. 2.

of

of *Tubal* were adjacent to it. In theſe Parts, therefore, *Tubal*, *Meſech*, and *Magog* fixed, and their Lands were called after their Names. The Houſe of *Togarmah* is in the ſame (*a*) Chapter of *Ezekiel* ſaid to be of the North-Quarters. There were two remarkable Powers propheſy'd of, who were to afflict the *Iſraelites*; and they are deſcribed in Scripture by *the Kings of the North*, and *the Kings of the South:* By the Kings of the South, are meant the Kings of *Egypt*; by the Kings of the North, the Kings of *Syria*. *Togarmah* of the North-Quarters therefore is a Country, Part of *Syria*, very probably bordering upon *Magog*, which gives it a Situation very fit for trading in the Fairs of *Tyre*, with Horſes and Mules, according to what the Prophet (*b*) ſays of the *Togarmians*. *Gomer* and his Bands ſeem (*c*) to be join'd by the ſame Prophet to *Togarmah*. We may therefore ſuppoſe his Country to be adjacent.

Askanez planted himſelf near *Armenia*; for the Prophet *Jeremiah* (*d*) ſpeaking of the Nations that ſhould be called to the Deſtruction or Taking of *Babylon*, by the *Medes* under *Cyrus*, mentions *Ararat*, *Minni*, and *Askanez*. 'Tis probable theſe three Nations, thus joined together by the

(*a*) Ezek. xxxviii. 6. (*b*) Ezek. xxvii. 14. (*c*) Ezek. xxxviii. 6. (*d*) Jerem. li. 27.

Prophet,

Prophet, bordered upon one another; and ſince *Minni* is *Armenia the Leſs*, called *Aram-minni*; and *Ararat* the Country in which the Mountains of *Ararat*, or *Taurus*, take their Riſe, *Askanez* muſt be ſome neighbouring and adjacent Nation. 'Tis obſervable from profane Hiſtory, that *Cyrus*, before he ſhut up *Babylon*, in the Siege in which he took it, after the Conqueſt of *Cræſus* King of *Lydia* (*a*), by his Captains ſubdued *Aſia Minor*, and with Part of his Army under his own (*b*) Conduct, reduced the Nations of *Upper Aſia*, and having ſettled them under his Obedience, and very probably inforced his Army by Levies of new Soldiers (*c*) made amongſt them, he entered *Aſſyria*, and beſieged *Babylon*; and this was the calling *Ararat*, *Minni*, and *Askanez*, to aſſiſt the *Medes* againſt *Babylon*, which the Prophet ſpeaks of.

Tarſhiſh planted *Cilicia*; for the Prophet *Iſaiah* calls a Country of this Name

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(*a*) Xenophon Cyropœd. l. 7. Herodot. l. 1.
(*b*) Herod. l. 1. (*c*) Bochart in Phaleg. lib. 3. c. 9. *endeavours to prove* Askanez *to be* Phrygia, *from ſome particular Levies which* Hyſtaſpes *made there for the Encreaſe of* Cyrus's *Army; but as* Cyrus *made uſe of theſe for the Conqueſt of many other Nations, before he went back to* Babylon, *theſe Levies cannot properly be ſaid to have been raiſed for the Siege of that City. It is more probable, that he inforced his Army in all Countries he ſubdued; and as his laſt Conqueſts before he went to* Babylon *were in* Armenia, *and the Parts adjacent, it was theſe Nations he took with him to ſubdue* Aſſyria.

to

to join in Lamentation for the Deſtruction of *Tyre*, (*Iſaiah* xxiii.) And the Country which the Prophet thus calls upon, ſeems to lye over Sea from *Tyre* (*a*), and to be a frequent Trader to *Tyre* (*b*), and therefore not vaſtly diſtant, and to be a Place of conſiderable Shipping (*c*); all which Marks belonged, at the Time of theſe Deſcriptions, more evidently to *Cilicia*, than to any other Nation of the World.

Kittim was the Father of the *Macedonians*; for the Deſtruction of *Tyre*, effected by *Alexander* of *Macedon*, is ſaid to be of *Kittim* (*d*); and *Alexander* himſelf is deſcribed, *Alexander* the Son of *Philip*—— who came out of the Land of *Kittim* (*e*); and the Navy of *Alexander* is propheſied of, and called (*f*) *Ships that ſhould come from Kittim*; and *Perſeus* the King of *Macedon*, who was conquered by the *Romans*, is called, *the King of the Kittims* (*g*); and the *Macedonian*, or *Greek* Shipping, which brought the *Roman* Embaſſadors to *Egypt*, are called *the Ships of Kittim* (*h*). *Bochart* (*i*) thinks that the

(*a*) Iſaiah xxiii. 6. (*b*) Ezekiel xxvii. 12. (*c*) Iſaiah xxi. 1. & 14. *And the Heathen Writers repreſent the* Cilicians *as the ancient Maſters of the Seas. See* Strab. l. 14. & Solin. 41.
(*d*) Iſaiah xxiii. 1. (*e*) 1 Maccab. i. 1. (*f*) Numb. xxiv. 24. (*g*) 1 Maccab. viii. 5. (*h*) Dan. xi. 30. (*i*) Bochart *would render the Iſles of* Kittim (Ezek. xxvii. 6.) *Iſles of* Italy, *but it is more probably render'd, Iſles of* Greece, *or* Macedon. i. e. *Iſles near* Macedon, *in the* Ægean *Sea.*

Ships

Ships here ſpoken of were Ships of *Italy*; and from this Text, and another or two, which he evidently miſtakes the true Meaning of, he would infer the Land of *Kittim* to be *Italy*: But if we conſider the Words of *Daniel* (*a*), we ſhall find the Meaning of them to be this; that at the Time appointed, the King of the North, *i. e.* (*b*) *Antiochus*, ſhould return and come toward the South, *i. e.* towards *Egypt*; but it ſhould not be as the former, or as the latter, *i. e.* his coming ſhould not be ſucceſsful, as it had once before been, and as it was again afterwards; for the Ships of *Kittim* ſhould come againſt him; the *Roman* Embaſſadors in Ships of or from *Macedonia* ſhould come againſt him, and oblige him to return home without ravaging or ſeizing upon *Egypt*. And 'tis (*c*) remarkable, that the Circumſtances of *C. Popilius*'s Voyage, who was the *Roman* Embaſſador here ſpoken of, do give a Reaſon for calling the Ships he ſailed in, Ships of or from *Kittim*, or *Macedonia*; for his Voyage from *Rome* was in this manner: He ſail'd into the *Ægean* Sea, and deſigned before his Embaſſy to have gone to *Macedonia*, where the Conſul was then engaged in War with *Perſeus*; but the Enemy having ſome

(*a*) Dan. xi. 29, 30. (*b*) *See Dean* Prideaux's *Connection.* (*c*) *See* Livy.

ſmall

ſmall Veſſels cruizing in thoſe Seas, he was induced for his Safety to put in at *Delos*, and ſent his Ships with ſome Meſſage to the Conſul in *Macedonia*. He intended at firſt not to have waited the Return of his Ships, but to have purſued his Embaſſy, by the Aſſiſtance of the *Athenians*, who furniſhed him with Ships for the Voyage; but before he ſet Sail, his Ships came back again, and brought News of *Æmilius*'s Conqueſt of *Macedon*; upon this he diſmiſs'd the *Athenian* Ships, and ſet Sail towards *Egypt*. And thus the Ships that carried him to the finiſhing this Embaſſy, came from *Kittim*, or *Macedonia*.

Eliſha is thought to have planted ſome of the *Cyclades* in the *Ægean* Sea, for the *Cyclades* are called by his Name, by *Ezekiel* (*a*). Blue and Purple are ſaid to be brought to *Tyre*, from the Iſles of *Eliſha*. In After-ages the beſt Blue and Purple were of the *Tyrian* Dye, but in the earlier Times it was brought to *Tyre* to be ſold, from the *Cyclades*; and agreeably hereto, ſeveral Authors, both Poets and Proſe-Writers, ſpeak of a Dye for Purple found

(*a*) Ezek. xxvii. 7. Homer, Iliad. 4. *mentions the* Carians *and* Mæonians *as the ancient Dyers in Purple; and perhaps here the Family of* Eliſha *might be firſt ſettled.* Caria *and* Mæonia *are two Countries on the Coaſts of* Aſia, *near the* Ægean *Sea. The Ancients often called ſuch Countries, Iſles, as bordered upon the Sea, tho' they were really part of the Continent, eſpecially if they uſually ſail'd to them.*

in

in the *Grecian* Seas, and particularly among the *Cyclades* (*a*).

Javan is thought to have planted *Greece*; the LXX were of this Mind, and conſtantly tranſlate the *Hebrew* Word *Javan*, into Ἑλλὰς, or *Greece*. And the Prophet *Ezekiel* repreſents the Inhabitants of *Javan* to be conſiderable Dealers or Traders in Perſons of Men (*b*). And this agrees very remarkably with the Heathen Accounts of *Greece*; for the generality of Writers ſpeak of the moſt elegant and beſt Slaves as coming out of the ſeveral Countries of *Greece*. *Heliodorus* (*c*) mentions two *Ionian* Servants ſent as Preſents to *Theagenes* and *Chariclea*. And in another Place (*d*) makes *Cybele*'s Cup-bearer to be a Laſs of *Ionia*. *Ælian* (*e*) ſuppoſes the Cauſe of *Darius*'s making War upon the *Greeks*, to be his Wife *Atoſſa*'s Deſire to have ſome *Grecian* Maidens to attend her. And *Herodotus* reports the ſame Fact (*f*), and adds, that ſhe perſuaded her Husband to turn his Arms from the *Scythians* upon the *Greeks*, in order to get her ſome Servants out of ſome particular Parts of *Greece*, where ſhe heard there were very famous ones. *Claudian* alludes to this Re-

(*a*) Plin. l. 9. c. 36. Pauſan. in Laconicis. id. in Phocicis. Horat. lib. 2. od. 18. Stat. l. 1. Sylv. 2. Juvenal. Satyr. 8. Horat. lib. 4. od. 13. Vitruv. l. 7. c. 13. (*b*) Ezek. xxvii. 13. (*c*) Heliodor. l. 7. (*d*) Id. l. 8. (*e*) Ælian. de Animal. l. 11. c. 27. (*f*) Herodot. in Thalia.

queſt

queſt of *Atoſſa* (*a*). And *Martial* many (*b*) times ſpeaks in commendation of the *Greek* Slaves.

Madai was very probably the Father of the *Medes*; for the *Medes* are always called by this Name (*c*).

Tiras was the Father (*d*) of the *Thracians*.

Riphath ſettled near the Borders of *Paphlagonia*.

Where *Dodanim* ſettled is very uncertain. His Name is alſo wrote (*e*) *Rhodanim*. And it is thought he planted *Rhodes*; tho' the Arguments to ſupport this Opinion are very ſlender.

Shem was the ſecond Son of *Noah*. *Moſes* has told us (*f*) how long he lived, and when he died; ſo that probably he lived amongſt ſome of theſe Nations. It is no where ſaid where he lived; but ſome (*g*) Writers have imagined him to be *Melchiſedec*, the King of *Salem*, to whom *Abraham* paid Tythes, *Gen.* xiv. 20. *Shem* was indeed alive at that time (*h*), and lived

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(*a*) Claudian. lib. 2. in Eutrop. (*b*) Epig. l. 4. 66. & l. 7. Epig. 79. (*c*) Dan. v. 28. chap. vi. ver. 8, 12, 15. chap. viii. ver. 20. *and* Eſther i. 3, 14, 18, 19. chap. x. ver. 2. (*d*) Abrah. Zacuth. in lib. Jachuſin f. 145. Joſeph. Antiq. l. 1. c. 7. Euſeb. in Chron. Euſtath. in Hexaem. & al. (*e*) 1 Chron. i.

(*f*) Gen. xi. (*g*) Targ. Jonathan & Targ. Hieroſolym. & Midras Agada quam citat R. Selomo. & Cabbaliſtæ in Baalhatturim. (*h*) *For* Shem, *who lived to be 600 Years old, lived 13 Years after the Death of* Sarah, *and 'till* Abraham *was 151 Years old.*

many

many Years after; but there is no Proof of his being King of *Salem*. It is not likely he ſhould reign King over the Children of *Ham*. And *Abraham*'s Tythes were not paid to *Shem* the Anceſtor and Head of *Abraham*'s Family, but (according to *Heb.* vii. 6.) to one of a different and diſtinct Family; to one that was (ſays the Sacred Writer) ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν, not of their Deſcent or Genealogy. The Sons of *Shem* were *Elam*, *Aſhur*, *Arphaxad*, *Lud*, *Aram*.

Elam led his Aſſociates into *Perſia*, and became the Planter of that Country; and agreeably hereto the *Perſians* are conſtantly called in Scripture (*a*) *Elamites*. *Elam* could at firſt people but a ſmall Tract of Ground; but it ſeems as if he fixed himſelf near the Place where the Kings of *Perſia* afterwards had their Reſidence; for when the Empire, which began at *Elam*, came to be extended over other Countries, and to take a new Name, and to be divided into many Provinces, the Head-Province retained the Name of *Elam*; thus the Palace of *Suſa*, or *Shuſan*, was in the Province of *Elam* (*b*).

Aſhur for ſome time lived under *Nimrod*, in the Land of *Shinaar*; but afterwards removed with his Company into

(*a*) Iſaiah xxi. 2. Jerem. xxv. 25. Acts ii. 9. & in al. loc.
(*b*) Dan. viii. 2.

Aſſyria, and built in time ſome Cities there, *Nineveh*, *Rehoboth*, *Calah*, and *Reſen* (*a*).

Arphaxad lived at *Ur* of the *Chaldees*, which (according to St. *Stephen* (*b*), who ſuppoſed *Abraham* to live in *Meſopotamia*, before he lived at *Haran*) was near to *Shinaar* and *Aſſyria*; but over the Rivers, ſo as to be in *Meſopotamia*. *Eber*, the Grandſon of *Arphaxad*, had two Sons, *Peleg* and *Jocktan*. *Peleg* was born about the time of the Confuſion (*c*); and when *Jocktan* came to be of Years to head a Company, he led away Part of this Family to ſeek a new Habitation. *Jocktan* had thirteen Sons (*d*), *Almodad*, *Sheleph*, *Hazarmeveh*, *Jerah*, *Hadoram*, *Uzal*, *Dicklah*, *Obal*, *Abimael*, *Sheba*, *Ophir*, *Havilah*, *Jobab*. Theſe and their Families ſpread, in time, from Mount *Meſha* to Mount *Sephar*, two Mountains in the Eaſt (*e*). There were Nations in *India*, which took the Names of ſome of theſe Sons of *Jocktan*; namely, *Ophir*, whither *Solomon* ſent for Gold; and *Havilah*, on the Bank of the River *Ganges*; and the *Sabeans* mentioned by *Dionyſius* in his *Periegeſis*. And ſome Writers have imagined, that *Sheba*, *Havilah*, and *Ophir*, inhabited *India*, but it is much more pro-

(*a*) Gen. x. 11, 12. (*b*) Acts vii. 2. (*c*) Gen. x. 25.
(*d*) Ver. 26---29. (*e*) Ver. 30.

bable that, as the Sons of *Jocktan* ſpread from *Meſha* to *Sephar*, ſo their Deſcendants might in time, in After-ages, People the Countries from *Sephar*, until they reached to *Ganges*, and ſpread over into *India*; and the Countries there planted might be called by the Names of the Anceſtors of thoſe who planted them; tho' the Perſons whoſe Names they were called by, never lived in them.

The other Branch of *Arphaxad*'s Famimily continued at *Ur* for three Generations. In the Days of *Terah* the Father of *Abraham*, the *Chaldeans* expelled them their Country, becauſe they would not worſhip their Gods (*a*). Upon this they removed over *Meſopotamia* to *Haran* (*b*), and here they continued until *Terah* died; and then *Abraham*, and *Lot*, and all that belonged to them, left the reſt of their Brethren at *Haran*, and travelled into *Canaan* (*c*).

Lud is generally ſuppoſed to be the Father of the *Lydians* in *Leſſer Aſia*.

Aram. The Name *Aram* is conſtantly in Scripture, the Name of *Syria*; thus *Naaman* the *Syrian* is called the *Aramean* (*d*); thus the *Syrian* Language is called the *Aramean* (*e*); and the *Syrians* are called by this Name in all Places of Scripture

(*a*) Judith. v. 8. (*b*) Gen. xi. 31. (*c*) Gen. xii. 5.
(*d*) 2 Kings v. 20. (*e*) Ezra iv. 7. *and* Iſaiah xxxvi. 11.

where-

where-ever they are mentioned (*a*). And they were known by this Name to the Ancient Heathen Writers. *Syria*, ſays *Euſebius* from *Joſephus*, was called *Aram*, until in After-ages it took another Name from one *Syrus*. And *Strabo* expreſly ſays, that the People we now call *Syrians*, were anciently called by the *Syrians Aramenians*, and *Arameans*. And agreeably hereto the adjoining Countries, into which the Poſterity of *Aram* might ſpread, took the Name of *Aram*, only with ſome other additional Name joined to it. Thus *Armenia the Leſs* came to be called *Aramminni*, or *the little Aram*. *Meſopotamia* was named *Padan-Aram*, or *the Field of Aram*; and ſometimes *Aram-Naharaim*, or *Aram of the Rivers*. And we find *Bethuel* and *Laban* (*b*), the Sons of *Nahor*, the Deſcendant of *Arphaxad*, and not of *Aram*, are called *Syrians*, or *Arameans*, from their coming to live in this Country. In what particular Part of *Syria*, *Aram* ſettled himſelf, is uncertain; nor have we any Reaſons to imagine that his Sons *Hul*, *Meſh*, or *Gether*, ever ſeparated from him. Nor is it certain that the Land of *Uz*, which the Prophet *Jeremiah* (*c*) makes Part of the Land of *Edom*, and which

(*a*) *See* 2 Sam. viii. 5. & x. 6. 1 Kings xx. 20. 2 Kings v. 2. 1 Chron. xix. 10. & in mille al. loc. (*b*) Gen. xxv. 20. (*c*) Lam. iv. 21.

was the Land in which *Job* lived, ſeated near the *Iſmaelites* and *Sabeans* who robbed him, had its Name from *Uz* the Son of *Aram*.

Ham was the youngeſt Son of *Noah*. It is thought that he was at the Confuſion of *Babel*; and that after Mankind was diſperſed, he lived in *Canaan*, ſays *Jurieu* (*a*), and was King of *Salem*; or, ſay other Writers, he went into *Egypt*. Both theſe Opinions are at beſt uncertain. The Reaſons for the Latter, that *Egypt* is often called the Land of *Ham* (*b*), and that *Ham*, or *Jupiter Ammon*, was there worſhipp'd, are not concluſive Arguments that *Ham* himſelf ever lived there. The Deſcendants of *Ham* might call the Land of *Egypt*, when they came to dwell in it, after the Name of their Anceſtor, in remembrance of him; as the Children of *Terah* called the Country they travelled into, when they left *Ur*, by the Name of *Haran* (*c*). *Haran* himſelf died in *Ur* (*d*) of the *Chaldees*, the Land of his Nativity; and perhaps his being dead occaſion'd his Kindred to call the Part of *Meſopotamia* where they ſettled, the Land of *Haran*, in remembrance of him. In like manner the Deſcendants of *Ham*, when they came to look back to their Anceſtors,

(*a*) Critical Hiſt. (*b*) Pſ. cv. 23, 27. Pſ. lxxviii. 51, &c.
(*c*) Gen. xi. 31. (*d*) Ibid. ver. 28.

and

and to pay Honours to the Memory of ſuch of them as had been of old famous in their Generations, might place their great Anceſtor *Ham* at the Head of their Deities, tho' he had never lived amongſt them. The Sons of *Ham* were *Cuſh*, *Mizraim*, *Phul*, and *Canaan*.

Cuſh does not appear to have been a Leader or a Governor of any particular Company. He had ſo much Reſpect paid him, as to have a Country call'd by his Name, the Land of *Cuſh*; but its Situation was where his Son *Nimrod* bore Rule; for the Land of *Cuſh* was at firſt within the Compaſs of the River *Gihon*; for that River, ſays *Moſes* (*a*), compaſſed the whole Land of *Cuſh*. Perhaps ſomewhere hereabouts *Cuſh* lived and died (*b*), honoured by his Sons, who were fond of calling their Countries after his Name; for we find the Name *Cuſh*, tho' at firſt confined to a ſmall Tract of Ground, was in time made the Name of ſeveral Countries. The Children of *Cuſh* ſpread in time into the ſeveral Parts of *Arabia*, over the Borders of the Land of *Edom*, into *Arabia Felix*, up to *Midian* and *Egypt*; and we

(*a*) Gen. ii. 13. (*b*) *According to the* Perſian *and* Arabian *Traditions*, Cuſh *lived at* Erac, *one of his Son* Nimrod's *Cities*. Cuſh (is eſt Cutha) fuit Rex Territorii Babel & reſidebat in Erac. Tabari. in cap. de morte Saræ. apud Hyde de Rel. vet. Perſ. p. 20.

find Inſtances in Scripture of all theſe Countries being called by the Name of the Land of *Cuſh*.

I may here take Notice of a very groſs Miſtake, which runs thro' our *Engliſh* Tranſlation of the Bible. We conſtantly render the Land of *Cuſh*, the Land of *Ethiopia*; but there is not any one Place in Scripture, where the Land of *Cuſh* ſhould be ſo rendered. By the Land of *Cuſh* is always meant ſome Part of *Arabia*; for there are ſome Texts which cannot poſſibly have any Meaning, if we render *Cuſh*, *Ethiopia*: But the Senſe of all is clear and eaſy, if we tranſlate it *Arabia*. Thus for Inſtance, *Ezekiel* (*a*) propheſying of a Deſolation, which God would bring upon all *Egypt*, ſays, that it ſhould be utterly waſte and deſolate, *from the Tower of Syene even unto the Border of Cuſh*. Now the Tower of *Syene* ſtood upon the Borders of *Egypt*, next to *Ethiopia*; *Cuſh*, therefore, muſt be the oppoſite Country on the other Side of *Egypt*, for this only can make the Prophet intelligible, who meant from one Side of *Egypt* to the other. *Syene* and *Ethiopia* join, and are contiguous, and therefore, *from Syene to Ethiopia*, are Words of no Meaning, or at moſt can be no Deſcription of *Egypt*;

(*a*) Ezek. xxix. 10.

but

but muſt be an evident Blunder and Miſtake of our Tranſlators (*a*). And as this particular Paſſage does clearly evidence *Arabia* to be the Land of *Cuſh*, ſo all other Places accord very well to this Interpretation. We are told (*b*) that the *Arabians* near the *Cuſhites* join'd with the *Philiſtins* againſt *Jehoram*. Now if theſe *Cuſhites* are the *Ethiopians*, *Ethiopia* being ſituate on the other Side of *Egypt*, no *Arabians* could poſſibly live near them. The *Cuſhites* therefore here ſpoken of, are the Inhabitants of *Arabia-Felix*, where *Dedan* and *Sheba*, Deſcendants of *Cuſh*, fixed themſelves; and the *Arabians* bordering upon them, who joined with the *Philiſtins*, were the *Edomites* who had revolted lately from *Jehoram*, and who lay between the *Philiſtins* and theſe *Cuſhites*. So again, when *Sennacherib* King of *Aſſyria* was laying Siege to *Libnah*, upon hearing that *Tirhakah* a King of *Cuſh* (*c*) came out againſt him, he ſent a threatning Meſſage to *Hezekiah*, and prepared to meet this new Enemy. Our Tranſlation

(*a*) *A very learned Writer would correct this Miſtake in the following manner. The* Hebrew *Word* Migdol *(he ſays) which is tranſlated* Tower, *is the Name of the City* Magdolum, *which was at the Entrance of* Egypt *from* Paleſtine; *and* Siene *was at the other End, and upon the Borders of* Ethiopia; *but this Correction, I think, cannot be admitted, for the* Hebrew *Words are not* ממגדל עד־סונה. *from* Migdol *to* Sevenneh---*but* ממגדל סונה ועד־גבול כוש i. e. *from* Migdol Seveneh, *or of Seveneh, even to the Border of* Cuſh. (*b*) 2 Chron. ii. 16. (*c*) 2 Kings xix. 9.

makes *Tirhakah* a King of *Ethiopia*; but how unlikely is it, that a King living on the other Side of *Egypt* ſhould croſs all that Country, and march an Army four or five hundred Miles to aſſiſt the *Jews*? the Seat of the War lies too diſtant for the King of *Ethiopia* to be ſo ſuddenly engaged in it. Some neighbouring Prince, whoſe Country bordered upon the Nations attack'd by *Sennacherib*, might think it adviſeable to raiſe an Army on his Back, to check his Conqueſts, leſt himſelf in time ſhould ſuffer from him: And ſuch a neighbouring Prince was this King of *Cuſh*, a King of *Arabia*, whoſe Country lay near to *Ezion-Geber*, and not far from the Borders of *Judea*. The learned Dr. *Prideaux* (*a*) makes *Tirhakah* an *Ethiopian*, Kinſman to the King of *Egypt*; and to make it probable that the *Ethiopian* might be concerned in the War, he imagines *Tirhakah*'s Army to march againſt *Sennacherib*, when he was beſieging *Peluſium*, a City of *Egypt*. But this ſeems contrary to the Hiſtory (*b*). *Sennacherib* had been warring againſt *Lachiſh*, and was at *Libnah* when the Rumour of *Tirhakah*'s Expedition reach'd him. *Sennacherib*'s War with *Egypt* was over before this, and he had *done to Egypt all that his Heart could deſire*; had over-run the

(*a*) Con. Vol. 1. Book 1. (*b*) *See* 2 King. xix.

Country,

Country, carried away Captive all the Inhabitants of *No-Ammon*, a great and ſtrong City of *Egypt*, according to what the Prophet *Iſaiah* had foretold (*a*), and the Prophet *Nahum* obſerved (*b*) to the *Ninevites*. That *Sennacherib*'s Conqueſt of *Egypt* was over before he came to *Lachiſh* and *Libnah*, is evident, if we conſider that after this he undertook no Expedition. Upon hearing the Rumour of *Tirhakah*, he decamped; and ſoon after God ſent the Blaſt upon him (*c*), and deſtroy'd his Army; and then he was obliged to return home to his own Land, and was there, ſome time after, murdered. And agreeably hereto, *Rabſhekah* repreſents the King of *Egypt* but as a bruiſed Reed (*d*); *but a Reed* in his greateſt Strength, eaſy to be broken by the King of *Aſſyria*; and *a bruiſed Reed*, already brought into a very diſtreſſed Condition, by the Victories his Maſter had obtained over him. *Joſephus* (*e*) mentions this *Tirhakah* by the Name of *Tharſices*, and ſuppoſes him to aſſiſt *Egypt*, and not the *Jews*, and to march his Army when *Sennacherib* was engaged at *Peluſium*: But this is one Inſtance where *Joſephus* did not copy carefully from the Sacred Pages. He was miſ-led in this Particular by *Herodotus*, whom he quotes in

(*a*) Iſaiah xx. 4. (*b*) Nahum iii. 8. (*c*) 2 Kings xix. 7.
(*d*) 2 Kings xviii. 21. (*e*) Joſeph. Antiquit. l. 10. c. 1.

his

his Relation of this Story; however the Deſcription which *Joſephus* gives of *Tirhakah*'s March thro' the Deſart of *Arabia*, into the Territories of the King of *Aſſyria*, ſhews evidently that he was a King of *Arabia*, and not of *Ethiopia*. The King of *Cuſh*, therefore, was a King of *Arabia*. I may add further, that *Egypt* is deſcribed to lye beyond the Rivers of *Cuſh* (*a*); now if *Cuſh* ſignifies *Ethiopia*, *Ethiopia* might poſſibly be ſaid to lye beyond the Rivers of *Egypt*, but *Egypt* cannot poſſibly be deſcribed to lye beyond the Rivers of *Ethiopia*: But *Cuſh* here ſignifies *Arabia*; and the Rivers of *Arabia*, beyond which *Egypt* is ſaid to lye, are that which runs into the Lake *Sirbonis*, commonly called the River of *Egypt*; and the River *Sihor*, mentioned *Joſh.* xiii. 3. Again (*b*), we are told that *Miriam and Aaron ſpake againſt Moſes, becauſe of the* Cuſhite *Woman whom he had married, for he had married a* Cuſhite *Woman*. We muſt not here render *Cuſhite*, *Ethiopian*, as our *Engliſh* Tranſlators do; for *Moſes* never married one of that Country; rather the *Cuſhite* Woman was *Zipporah* the *Arabian*, the Daughter of *Jethro* the Prieſt of *Midian* (*c*). I might bring ſeveral other Paſſages of Scripture, to prove the Land of *Cuſh* to be ſome or other of the Parts

(*a*) Iſaiah xviii. 1. (*b*) Numb. xii. 1. (*c*) Exod. ii. 21.

of *Arabia*, where the Deſcendants of *Cuſh* ſettled. In the later Writings of the Scriptures, the Name of *Cuſh* is given only to the Parts remote and diſtant from *Babylon*; the Reaſon whereof was probably this: When the *Babylonian* Empire came to flouriſh, the Parts near to *Babylon* acquired new Names, and loſt their old ones in the great Turns and Revolutions of the Empire; but the Changes of Names and Places near *Babylon*, not affecting the Countries that lay at a Diſtance, the Prophets in After-ages might properly enough give theſe the Name of *Cuſh*, long after the Places, near to which *Cuſh* firſt ſettled, had loſt all Name and Remembrance of him.

The Sons of *Cuſh* were *Seba*, *Havilah*, *Sabta*, *Raama*, *Sabtecha*, *Sheba*, *Dedan*, and *Nimrod*.

Nimrod reign'd King at *Babel*, and built round him ſeveral Cities, *Erec*, *Achad*, and *Chalne* (*a*).

Havilah lived within the Branch of the River *Piſon*, which ran out of the *Euphrates* into the Bay of *Perſia*; for the Country of the *Iſhmaelites*, which extended it ſelf from *Egypt* in a direct Line towards *Babylonia*, or *Shinaar*, is deſcribed to lye from *Shur* which is before *Egypt*, to *Havilah* (*b*).

(*a*) Gen. x. 10. (*b*) Chap. xxv. 10.

Seba,

Seba, *Sabta*, *Raamah*, *Sabtecha*, and their Deſcendants and Aſſociates, peopled *Arabia Felix*. There are but ſlender Proofs of the particular Places where *Seba*, *Sabta*, and *Sabtecha* firſt ſettled. *Pliny* ſays, the *Sabæans*, Inhabitants of *Arabia*, famous for their Spicery, are a Number of Nations which reach from Sea to Sea, *i. e.* from the *Perſian* Gulph to the *Red-Sea*. It is probable they entered the Country near *Havilah* and *Shinaar*, and their firſt little Companies took different Paths in it; and whilſt they were Infant Nations, they might live diſtinct and ſeparate from one another; Time and Encreaſe made them ſufficient to fill and repleniſh it, and ſo to mingle with and unite to one another.

Raama, and his two Sons *Sheba* and *Dedan*, peopled the Parts adjacent to the *Red-Sea*. *Sheba* lived on the Borders of the Land of *Midian*; and hence it happen'd, that in After-ages a Queen of this Country, hearing of the Renown of King *Solomon*, probably from his famous Shipping at *Ezion-Geber*, on the Borders of her Kingdom, went to viſit him (*a*). *Raama* was near to *Sheba*, for they are mentioned as joint Traders to *Tyre* in Spicery, the noted Product of thoſe Countries (*b*). *Dedan* fixt on the Borders of the Land

(*a*) 1 Kings x. (*b*) Ezek. xxvii. 22.

of

of *Edom*; for *Ezekiel* propheſying of the Land of *Edom*, and the Parts adjacent, joins *Dedan* to it (*a*).

Mizraim was ſecond Son of *Ham*. His Deſcendants were *Ludim*, *Ananim*, *Lehabim*, *Naphtuhim*, *Pathruſim*, *Caſluhim*, *Philiſtim*, *Caphtorim*.

Mizraim became King of *Egypt*, which after his Death was divided into three Kingdoms, by three of his Sons. His Sons Names that ſettled here were *Ananim*, who was King of *Tanis*, or lower *Egypt*, called afterwards *Delta*. *Naphtuhim*, who was King of *Naph*, *Memphis*, or *Upper Egypt*; and *Pathruſim*, who ſet up the Kingdom of *Pathros*, or *Thebes*, in *Thebais*.

Ludim and *Lehabim* peopled *Libya*. The Prophet *Ezekiel* (*b*) ſpeaking of the *Libyans*, whom he calls by their original Name *Lud*, calls them a mingled People; perhaps hinting their Riſe from two Originals; *Libya* ſeems rather derived from *Lehabim*, than *Ludim*, but we rarely find them called otherwiſe than *Lud*; they are, I think, once named from *Lehabim*. 2 *Chron.* xii. 1. People came out of *Egypt*, the *Lubims*.

Caſluhim, another Son of *Mizraim*, fixed himſelf at *Caſhiotis*, in the Entrance of *Egypt* from *Paleſtine*. He had two Sons,

(*a*) Ezek. xxv. 13. (*b*) Chap. xxx. 5.

Phi-

Philiſtim, and *Caphtorim*. *Caphtorim* ſucceeded him at *Caſhiotis*. *Philiſtim* planted the Country of the *Philiſtins*, between the Borders of *Canaan* and the *Mediterranean-Sea*. *Caſhiotis* was called *Caphtor*, from *Caphtorim*, the ſecond Prince of it: And the *Philiſtins* are ſaid to have been of *Caphtor* (*a*), becauſe the Place of their Parent *Caſluhim* was ſo called.

Phut was the third Son of *Ham*. He was, I believe, planted ſomewhere in *Arabia*, near to *Cuſh*, not far from *Shinaar*, probably in the Land of *Havilah*; for the Prophet *Ezekiel*, as the Northern Enemies of the *Jews* were put together, ſo alſo joins thoſe that were to come from *Babylon* (*b*), and makes them to be *Perſia*, *Cuſh*, and *Phut*. Some Writers have imagined *Phut* to have planted *Mauritania*, but how then could he be Neighbour to *Cuſh* or *Perſia*? The Prophet *Jeremiah*, ſpeaking of ſome Nations that ſhould overrun *Egypt*, calls them *Cuſh*, *Lud*, and *Phut* (*c*). Now the Nations which fulfilled this Prophecy, were 1. *Nebuchadnezzar* with his Army of *Cuſhites* and Deſcendants of *Phut*, who were both then ſubject to the *Babylonian* Empire, greatly ravaged and laid waſte the Land; and when he had executed his Mind, then (*d*)

(*a*) Amos ix. 7. (*b*) Ezek. xxxviii. 5. (*c*) Jerem. xlvi. 9.
(*d*) Prideaux Connect. Book 2. Herodot. l. 2.

Apries

Apries with ſome Forces out of *Libya*, killed the King of *Egypt*, and finiſhed the Deſolation. Agreeably therefore to what was before ſaid, the *Babylonians* are called *Cuſh* and *Phut*, the Deſcendants of *Cuſh* and *Phut* being Part of their Army, and *Apries* and his *Libyan* Army are the Men of *Lud*.

The fourth Son of *Ham* was *Canaan*. His Sons were *Sidon*, *Heth*, *Jebuſi*, *Emori*, *Girgaſi*, *Hivi*, *Arki*, *Sini*, *Arvadi*, *Zemari*, *Hamathi*: Theſe peopled the Land of *Canaan* (*a*).

Sidon fix'd in *Phœnicia*, one of whoſe chief Towns was called by his Name.

Arvad was Neighbour to *Sidon* (*b*).

Heth lived near *Gerar* towards *Egypt* (*c*).

Where the other Sons of *Canaan* ſettled in this Country, cannot be determined with any Certainty and Exactneſs; only we muſt place them ſomewhere between *Sidon*, and *Gerar*, and *Admah*, and *Zeboim*, and *Laſhah*, for theſe Places were the Boundaries of their Land, according to *Moſes* (*d*).

This is the Subſtance of what is offered by the beſt Writers, about the firſt Settlements after the Diſperſion of Mankind. We muſt not pretend to affirm it in every Tittle true; but the Reader will

(*a*) Gen. x. 18. (*b*) Ezek. xxvii. 8. (*c*) 2 Kings vii. 6. (*d*) Gen. x. 19.

obſerve

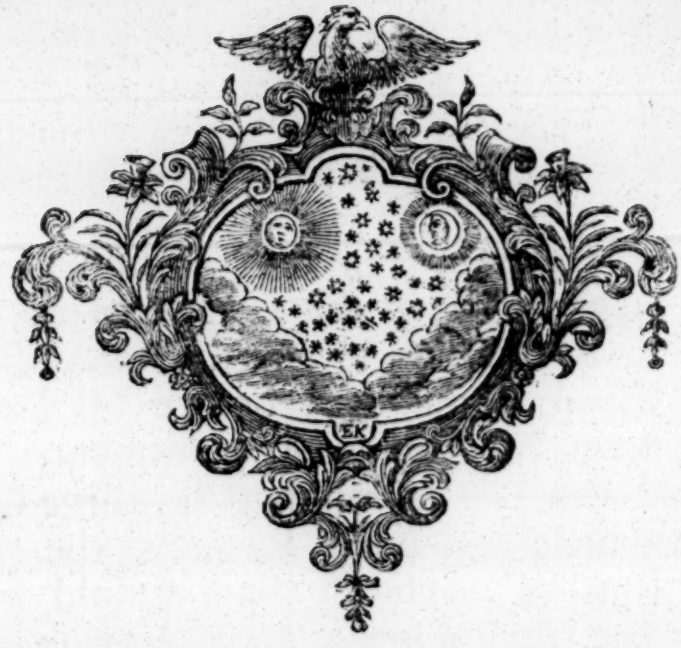
obſerve it to be countenanced by Arguments more favourable than any one, that never conſidered the Subject, would expect to meet with for a Fact, that happen'd ſo long ago, and but imperfectly deſcribed by the earlieſt Writers. *Joſephus* diſperſes theſe Men and their Families all over the World, into *Spain* and *Italy*; but we cannot poſſibly conceive Mankind ſo numerous within 130 Years after the Flood, as to ſend out Colonies enough to ſpread into Nations ſo diſtant from the Place they diſperſed from. We ſee by all the mention we have of the Names of any of theſe Men in the Books of the Old Teſtament, that they appear to have been firſt ſeated nearer to the Land of *Shinaar*; and the utmoſt that can be proved from the Arguments which ſome Writers offer in favour of *Joſephus*'s remote Plantations, will amount to no more than this, that the Companies which at the firſt diſperſing ſettled nearer home, did afterwards increaſe, and in time ſend forth Colonies which planted the more remote Countries. I believe if an exact View was taken of all the ſeveral Schemes offered upon this Subject, all of them, that are ſupported with any Shew of Argument, might be reduced to a pretty good Agreement with one another. For tho' there is not a full and abſolute Proof of any one Scheme; yet all that can be offered in this Matter

ha

has the ſame Tendency to prove this, that the ſeveral Parts of the World, except thoſe only where we have ſuppoſed *Noah* to ſettle, and the Plantations proceeding from them, were inhabited, and the Inhabitants of them cultivated the Uſe of Letters, and other Arts, ſooner or later, in ſuch a Proportion of Time as anſwers to their Diſtance from the Place which *Moſes* calls the Land of *Shinaar*. On the other hand, there are no broken Stories, nor Pieces of Antiquity, in all the Monuments of Learning, Sacred or Prophane, that either are, or are ſaid ever to have been in the World, which do make it ſeem probable, that Mankind were firſt ſeated in any other Place.

The Account of the Diviſion of the Earth, given us in the *Chronicon* of *Euſebius*, is founded upon the Suppoſition that *Noah*, ſome time before his Death, ſat down by Divine Appointment, and parted the World amongſt his three Children, ordering what Regions the Deſcendants of each of them ſhould inhabit; but this being a mere Fiction, no great Regard can be had to it. *Noah* never came into theſe Parts of the World at all, as has been obſerved already from ſeveral very probable Arguments for his ſettling in a far diſtant Place, and will be further evidenced hereafter, when I

come to conſider the Maxims and Polity upon which Kingdoms were founded in the Eaſtern Parts, very different from thoſe which the Travellers from *Shinaar* adhered to, in their Appointments of Kings and Governors.



The

Black or Euxin Sea

Tiras

Kittim

Iavan

Elisha

Dodanim

Riphath

Askenaz

Aram-minni

Lud

ARAM

his Sons

Ararat

Tubal

Mesech

Tarshish

Magog

Togarma

Gomer

Land of Haran

R. Euphra

Sidon

CANAAN & his Sons

Lasha

Philistim

Gerar

Zeboim

Mediterranean Sea

Ludim

Lehabim

Casluhim

Caphtorim

Anamim

Naphtuhim

MIZRAIM

Pathrusim

Dedan

Sheba

Red Sea

Caspian
Sea

ARAM and
his
Sons

Padan Aram

Land of
Haran

R. Euphrates

Nineveh

ASHUR

Rehoboth

Resen

Calah

Arphaxad

Ur

Accad

Land of
Shinaar

NIMROD

Cush

Erec

Babel

L. of Havilah

Cainah

PHUT

Seba

Dedan

Sabta

Raama

Sabtecha

Sheba

L. of Havilah

Bay of Persia

Elam

Sons of Joctan

M. Mesha

M. Sephar

Madai

A MAP
of the Several Countries
peopled or planted
by the Descendants
of Noah
who dispersed from
the Land of
Shinaar
at or soon after the
Confusion of Tongues.

End of Book III.

The SACRED *and* PROPHANE

HISTORY

Of the WORLD *Connected.*

BOOK IV.

AFTER the Separation of Mankind, *Nimrod* became the Head of thoſe which remained at *Shinaar*. *Nimrod was a* (a) *mighty Hunter before the Lord.* He taught the People to make up Companies, and to chaſe and kill the wild Beaſts abounding in thoſe Parts; and from his gathering them together, and exerciſing them in Bands for this Purpoſe, he by degrees led them on to a ſocial Defence of

(a) Gen. x. 9.

one another, and laid the (*a*) Foundations of his Authority and Dominion. His Kingdom began at *Babel*; and in time, as his People multiplied, he extended it further: Perhaps he found it inconvenient to have too large a Number dwell together; a populous City would not be ſo eaſily influenced, as a ſmall Neighbourhood; for we cannot imagine the firſt Kings to be able, either to make, or execute Laws with that Strictneſs and Rigour, which is neceſſary in a Body of Men ſo large, as to afford numerous Offenders; and for this Reaſon it ſeems to have been a prudent Inſtitution of *Nimrod*, when his City *Babel* began to be too populous to be regulated by his Inſpection, and governed by his Influence, to lay the Foundations of other Cities, *Erec*, *Achad*, and *Calne*. By this means he diſpoſed of Numbers of his People, and put them under the Directions of ſuch proper Deputies as he might appoint over them; or perhaps, they, with (*b*) his Conſent, might chuſe for themſelves. And thus by Steps and Degrees, he brought their Minds to a Senſe of Government; until the Uſe of it came to be experienc'd, and thereby the Force and Power of Laws

(*a*) *In this manner the* Perſians *fitted their Kings for War, and for Government, by Hunting.* *See* Xenoph. Cyropæd. l. 1.

(*b*) Cuſh, *the Father of* Nimrod, *is thought to have been Governor at* Erec. Hyde. Rel. vet. Perſ. p. 40.

ſettled

ſettled and confirmed. Many of the Fathers, and ſome later Writers after them, repreſent *Nimrod* as a moſt wicked and inſolent Tyrant; and St. *Auſtin* in particular ſays he was a mighty Hunter; not as we tranſlate it, *before*, or *in the Preſence* of the Lord, but *againſt* the Lord. It is very likely that *Nimrod* exerciſed his Companions into ſome ſort of Skill in War; and having a mind to ſet down with them at *Shinaar*, he obliged his Brethren that would not come into his Society, to remove, and provide for themſelves other Habitations; and this might cauſe them to go away with ill Notions of him, and occaſion them to ſpread amongſt their Deſcendants the worſt Accounts they could give of his Hunting, by which they were thus chaſed from their firſt Dwellings. However, we do not find he waged any Wars to enlarge his Empire. *Ninus*, according to *Juſtin*, was the firſt that uſed an Army with this View. *Nimrod*'s Government was extended no farther than the Neceſſities or Conveniences of his People required. His Country was probably no more than the Province of *Babylonia*. He began his Reign *Anno Mundi* 1757, and 'tis thought he reign'd about 148 Years, and ſo died *Anno Mundi* 1905.

Some time in *Nimrod*'s Reign (*a*), *Aſſhur*, one of the Deſcendants of *Shem*, led a Number of Men from *Babel*; they travelled under his Conduct up the *Tigris*, and ſettled in *Aſſyria*, and laid the firſt Foundations of *Nineveh*. *Aſſhur* governed them as *Nimrod* did the *Babylonians*, and as they encreaſed, diſperſed them in the Country, and ſet them to build ſome little adjacent Cities, *Rehoboth*, *Reſen*, and *Calah*.

Belus ſucceeded *Nimrod*, and was the ſecond King of *Babylon*. We are not told of what Family he was; and perhaps he was not at all a-kin to his Predeceſſor. *Nimrod* himſelf was no way by Birth intitled to be King of *Shinaar*; nor have we any reaſon to imagine, that Mankind, when they firſt formed larger Societies than thoſe of Families, were directed by any thing in the Choice of their Kings, but the Expectation of ſome publick Good to be promoted by them. The firſt Civil Polity was that of Kings, according to *Juſtin* (*b*); and the Perſons advanced to that Dignity, were promoted to it not

(*a*) Gen. x. 11. Joſeph. (*b*) Juſtin. l. 1. c. 1. *and* Diodorus Siculus *was of the ſame Opinion: his Words are,* Διὸ καὶ τὸ παλαιὸν παρεδίδοσαν τὰς βασιλείας μὴ τοῖς ἐκγόνοις τῶν ἀρξάντων, ἀλλὰ τοῖς πλείσα καὶ μέγιστα τὸ πλῆθος ὠφελετῆσιν, εἴτε προσκαλουμένων τῶν ἀνθρώπων τὰς ἐφ' ἑαυτῶν βασιλείας ἐπὶ τὸν κοινὸν ὠφελησίαν, εἴτε καὶ κατ' ἀλήθειαν ἐν ταῖς ἱεραῖς ἀναγραφαῖς ὕτω παραλαμβάνων. Diodor. Sic. Hiſt. l. 1. p. 28.

by

by a giddy Ambition, but were choſen for their known Abilities of Wiſdom and Virtue. *Nimrod* had convinced the People of the Advantages of forming a larger Society, than they had before ever thought of; and ſo the People, under a Senſe of the Weight and Wiſdom of what he propoſed, choſe him, tho' a young Man in compariſon of many alive at that time, to Rule and Govern them, for the Ends which he propoſed to them; and when he dièd, *Belus* appear'd to be the moſt proper Perſon, and for that Reaſon was appointed to ſucceed him. *Belus* was a Prince of Study; the Inventor of the *Chaldean* Aſtronomy, ſays *Pliny* (*a*). He is thought to have ſpent his Time in cultivating his Country, and improving his People. He reigned Sixty Years, and died *A. M.* 1965.

Aſhur King of *Nineveh* dying much about this Time, *Ninus* became the ſecond King of *Aſſyria*. *Ninus* was of an enterprizing and ambitious Spirit. He began the firſt Wars, and broke the (*b*) Peace of the World. *Babylonia* was an adjacent Country, too near him to lye out of his View and Deſires. He coveted to enlarge his Empire; and having prepared his People for it, he eaſily over-ran his Neighbours, who were employed in cultivating

(*a*) Plin. Lib. 6. c. 26. (*b*) Juſtin. l. 1. c. 1.

other Arts, but were inexpert at War: He in a little Time ſubdued the *Babylonians*. *Diodorus Siculus* (*a*) makes particular mention of this Conqueſt of *Babylonia*, in Words very agreeable to the Circumſtances of theſe Times. "*Ninus* (ſays "he) the King of *Aſſyria*, aſſiſted by a "King of the *Arabians*, invaded the *Ba-*"*bylonians* with a powerful Army. The "preſent *Babylon* was not then built, but "there were in the Country of *Babylo-*"*nia* other Cities of Figure. He eaſily "reduced theſe his Neighbours, who had "no great Skill in War, and laid them "under Tribute." After *Ninus* had ſubdued the *Babylonians*, he began to think of conquering other Nations; and in a few Years over-ran many of the Infant States of *Aſia*; and ſo by uniting Kingdom to Kingdom, he laid the Foundations of the *Aſſyrian* Empire. He was for ever reſtleſs and aſpiring; the ſubduing one People led him on to attempt another, and the Paſſions of Men being then of the ſame ſort they now are, every new Victory carried him ſtill forwards, without End, 'till he died. His laſt Attempt was upon *Oxyartes*, or *Zoroaſtres*, King of *Bactria*. Here he met a more powerful Reſiſtance than he had before experienc'd. After ſeveral fruitleſs Attempts upon the

(*a*) Diodorus Siculus L. 2.

chief

chief City of *Bactria*, he at laſt conquered it, by the Contrivance and Conduct of *Semiramis*, a Woman, Wife of *Menon* a Captain in his Army. The Spirit and Bravery of *Semiramis* ſo charmed him, that he fell in Love with her, and forced her Husband to conſent to his having her for his Wife, offering him in lieu of *Semiramis* his own Daughter. *Ninus* had a Son by *Semiramis*, named *Ninyas*; and after a Reign of two and fifty Years, died *A. M.* 2017.

When *Ninus* was dead, *Semiramis* expreſſed in her Actions ſuch a Conduct, as made her appear the fitteſt Perſon to command the new but large Empire. Her Son was but a *minor*, and during the latter Part of *Ninus*'s Life, ſhe had had ſo great a Share in the Adminiſtration, and always acquitted her ſelf to the publick Satisfaction, that (*a*) there ſeems no need of the Contrivance of perſonating her Son, to obtain her the Empire. Her Advancement to it was eaſy and natural. When ſhe took upon her to be Queen, the publick Affairs were but in the Hands into which *Ninus* when alive uſed generally to put them; and 'tis not likely that the People

(*a*) Juſtin. *from* Trogus Pompeius *ſuppoſes her to have made uſe of this Stratagem; but* Diodorus Siculus, *with more Probability, aſcribes her Advancement to her Conduct, Bravery, and Succeſs in her Undertakings.*

ſhould

ſhould be uneaſy at her governing, who had for ſeveral Years together, by a Series of Actions, gain'd herſelf a great Credit and Aſcendant over them; eſpecially if we conſider, that when ſhe took up the Sovereignty, ſhe ſtill preſſed forwards in a Courſe of Action, which continually exceeded the Expectations of her People, and left no room for any to be willing to diſpute her Authority. Her firſt Care was to ſettle and eſtabliſh her Empire. She removed her Court from *Nineveh* to *Babylon*, and added much to that City; encompaſſed it with a Wall, and built ſeveral publick and magnificent Buildings in it. And after ſhe had finiſhed the Seat of her Empire, and ſettled all the neighbouring Kingdoms under her Authority, ſhe raiſed an Army, and attempted to conquer *India*; but here again, as *Ninus* had before experienced, ſhe found theſe Eaſtern Countries able to oppoſe her. After a long and a dangerous War, tired out with Defeats, ſhe was obliged with a ſmall Remainder of her Forces to return home. Some Authors report her to have been killed on the Banks of *Indus*; but if ſhe was not, her fruitleſs Attempts there ſo conſumed her Forces, and impaired her Credit; that ſoon after ſhe came home, ſhe found her ſelf out of Repute with her People, and ſo reſign'd her Crown and Au-

Authority to her Son (*a*), and ſoon after died. Thus lived and died the famous *Semiramis*, an early Inſtance of what ſeems very natural, that an ambitious, but defeated Prince, ſhould grow ſick of Empire. *Charles* the Fifth, Emperor of *Germany*, reſign'd his Dominions in much the ſame manner, and grew out of Love with the Pomp and Greatneſs of the World, when his Fortune turned, his Deſigns were blaſted, and he could not command his Triumphs to wait on him any longer. *Juſtin* has accuſed *Semiramis* of Lewdneſs and Immodeſty; and *Diodorus Siculus* is not favourable to her Character, tho' he does not charge her with the ſame Particulars as *Juſtin* does. It is not poſſible for us to determine whether ſhe was guilty or innocent; however we may obſerve this, that whilſt her Enterprizes were crown'd with Fortune and Succeſs, ſhe maintain'd herſelf in great Credit and Glory with her People; but ſhe lived to find, a Character ſo ſupported, is at fatal Uncertainties; an unhappy Turn of Affairs may quickly blaſt it, and make it difficult to go down with Credit to the Grave. *Semiramis* reſign'd her Empire after ſhe had reign'd Forty two Years, *A. M.* 2059.

Ninyas was the next King of the Empire (*b*) of *Babylon*. He began his Reign

(*a*) Diodorus Siculus Lib. 2. (*b*) Juſtin. Diodorus Siculus.

full

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full

full of a Senſe of the Errors of his Mother's Adminiſtration, and engaged in none of the Wars and dangerous Expeditions, with which *Semiramis* ſeems to have tired out her People. Moſt Writers repreſent him as a feeble and effeminate Prince; but perhaps all theſe Accounts of him aroſe from the Diſpoſition there is in Writers, to think a turbulent and warlike Reign, if victorious, a glorious one, and to overlook an Adminiſtration employed in the ſilent, but more happy Arts of Peace and good Government. *Ninyas* made no Wars, nor uſed any Endeavours to enlarge his Empire; but he took a due Care to regulate and (*a*) ſettle upon a good Foundation the extenſive Dominions which his Parents had left him, and by a wiſe Contrivance of Annual Deputies over his Provinces, he prevented the many Revolts of diſtant Countries, which might otherwiſe have happened. He is ſaid to have begun that State which the Eaſtern Kings improved afterwards; was of difficult Acceſs, in order to raiſe himſelf a Veneration from his Subjects. We do not find but he had an happy Reign. He tranſmitted his Empire to his Succeſſors, ſo well ordered and conſtituted, as to laſt in the Hands of a Series of Kings of no extraordinary Fame, above a thouſand Years. This I take to

(*a*) Diodorus Siculus.

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be the Hiſtory of the *Babylonian* or *Aſſyrian* Empire, for about three hundred Years. It may be proper, before I proceed further, to make ſome Remarks upon the Affairs of the Time we have gone over. And,

1. Let us conſider and ſettle the Chronology. *Nimrod*, we ſay, began his Reign *A. M.* 1757. *i. e.* an hundred and one Years after the Flood, at the Birth of *Peleg*, the Time at which the Men of *Shinaar* were firſt ſeparated. At that Time *Nimrod began to be a mighty one in the Earth* (*a*), *and the beginning of his Kingdom was Babel* (*b*). It is probable that he was not forthwith made a King; he might raiſe himſelf by Steps, and in Time: And if we could ſay how long he might be forming the People, before he could ſet up his Authority, and rule them; perhaps we might begin his Reign a few Years later: But however that be, we are in no great Miſtake in dating it from the firſt Confuſion of Tongues, for then he *began to be a mighty one*. The Foundations of his Sovereignty were then laid, which he proceeded to build up and eſtabliſh as faſt as he could, and from this Time therefore we date the Riſe of his Kingdom. *Nimrod* at this time could be but a young Man, in compariſon of ma-

(*a*) Gen. x. 8. (*b*) Ver. 10.

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ny others then alive; for ſuppoſe his Father *Cuſh*, the Son of *Ham*, was born as early as *Arphaxad*, the Son of *Shem* (*a*), *two Years after the Flood*; and that *Nimrod*, who ſeems to be the ſixth Son of *Cuſh*, was born when his Father *Cuſh* was about thirty eight Years old, *Nimrod* would, according to this Account, be about the Age of Sixty one Years; old enough indeed to have many Sons, and perhaps a Grandſon, but not advanced enough in Years to be the Father *of a Nation of People*, or to have a vaſt Number of Perſons deſcending from him. He could not have any Paternal Right to be a King, nor claim it fairly as due to the Ripeneſs of his Years, and the Seniority of his Age. But to return to the ſettling the Chronology of his Reign. He began it at *Babel*, *A. M.* 1757. But why do we ſuppoſe that he reign'd 148 Years, and no more? To this I anſwer, His Reign may eaſily be allowed to be ſo long; for if he began to reign at the Age of Sixty-one, and lived 148 Years after, we ſhall extend his Life to but 209 Years, and the Sons of *Shem* his Cotemporaries lived much longer: So that the real Difficulty will be to give a Reaſon for our ending his Reign *A. M.* 1905, not ſuppoſing it to be longer. But to this I think

(*a*) Gen. xi. 10.

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we are determined by the Reigns of his Succeſſors *Belus* and *Ninus*. *Euſebius* has placed the Birth of *Abraham* in the Forty-third Year of *Ninus*, and *Belus*'s Reign is commonly computed to be Sixty Years; ſo that 'tis evident, that the Space of Time between the Death of *Nimrod* and the Birth of *Abraham* is 103 Years; and ſince it will appear hereafter very clearly, by the *Hebrew* Chronology, that *Abraham* was born *A. M.* 2008, the 103 Years belonging to the Reigns of *Belus* and *Ninus*, which are the ſpace of Time between the Death of *Nimrod*, and the Birth of *Abraham*, will carry us back to *A. M.* 1905, and fix the Death of *Nimrod*, as we do, in that Year. I might obſerve, that the beginning of *Nimrod*'s Reign in this Year, agrees perfectly well with the Account that was afterwards given of ſome Aſtronomical Obſervations made at *Babylon*. When *Alexander the Great* took Poſſeſſion of that City, *Calliſthenes* the Philoſopher, who (*a*) accompanied him, upon ſearching into the Treaſures of the *Babylonian* Learning, found that the *Chaldeans* had a Series of Aſtronomical Obſervations for 1903 Years backward from that Time. The Year in which *Alexander* came to *Babylon*, was (*b*) *A. M.* 3674; from which,

(*a*) Simplicius de cœlo l. 2. com. 46. p. 123. (*b*) *Archbiſhop* Uſher's *Annals.*

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if we trace upwards 1903 Years, we ſhall be brought back to *A. M.* 1771. So that in this Year began the Aſtronomy of the *Chaldeans*, i. e. fourteen Years after the firſt Beginning of *Nimrod*'s Reign; and 'tis very likely that ſo many Years muſt be ſpent before the Hurry ariſing from the firſt Confuſion of Tongues could be over, before we can conceive a Settlement of the People, or the new Kingdom could be brought into a State quiet and compoſed enough for the Culture of Arts and Sciences to appear, and draw the publick Attention to them.

But, 2. 'Tis thought by many Perſons that *Nimrod*, *Belus*, and *Ninus*, were all but one Perſon, and that the Firſt Year of *Ninus* was the Firſt Year of this Empire, or at leaſt that *Nimrod* and *Belus* were the ſame Man, and that there was but one King before *Ninus*, namely *Belus*. To this I anſwer; The beginning of the *Aſſyrian* Empire is very juſtly computed from the Reign of *Ninus*, for he was King of *Nineveh*, and was the firſt that attempted to enlarge his Dominions. The Kingdom was inconſiderable when he firſt began his Reign, but his Conqueſts ſoon enlarged it, and from ſmall Beginnings laid the Foundations of a mighty Empire; but then *Ninus* cannot poſſibly be as ancient as *Nimrod*, for all Authors agree, that the Continuance of this Empire from its Riſe

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to *Sardanapalus*, was no more than MCCC Years. The Death of *Sardanapalus* happened *A. M.* 3257, from which Year if we reckon backward 1300 Years, we ſhall come back to *A. M.* 1957, the Year in which I have placed the Beginning of *Ninus*'s Reign; but then this Year falling 200 Years later than the Confuſion of Mankind, at which Time *Nimrod began to be a mighty one*, *Nimrod* and *Ninus* cannot poſſibly be the ſame Perſon.

That the Empire of the *Aſſyrians* continued no more than 1300 Years from *Ninus* to *Sardanapalus*, is the unanimous Opinion of all the ancient Writers. *Caſtor Rhodius* makes it not quite ſo much, he computed it, as *Syncellus* informs us, but (*a*) 1280; but none of them make it more; for the two Paſſages of *Diodorus Siculus*, in one of which (*b*) the Continuance of this Empire is ſuppoſed to be 1360 Years, and in the other above 1400, are both eſteemed by the Learned to have been corrupted; the former is twice quoted by *Syncellus*, not 1360, but ſomewhat above 1300, *i. e.* according to *Agathias* (*c*), 1306 Years, for ſo he cites this Paſſage; and the other Paſſage contradicts *Euſebius* and *Clemens Alexandrinus*, and both of them quoted *Diodorus*, and thought him

(*a*) Syncell. p. 168. (*b*) Diodor. Sic. l. 2. p. 77. & p. 81. Edit. Rhodoman. (*c*) Lib. 2. p. 63.

to know of no other Number of Years for the Continuance of this Empire than the 1300 (*a*).

As to *Belus*'s being the ſame Perſon with *Nimrod*, there are no good Authors, that I know of, that do directly make them ſo. *Nimrod* is indeed no where mentioned but in Scripture, or in Writers that have copied from the Sacred Pages; but ſtill all the Writers that have mentioned *Belus*, aſſigning to his Reign but about 60 Years, he muſt begin his Reign *A. M.* 1905, and ſo could not be *Nimrod*, who *began to be a mighty one* near a Century and half before this Time, namely, at the Diſperſion of Mankind, *A. M.* 1757. *Belus*, reigning but 60 Years, muſt have been an old Man when he was advanced to the Throne. He might be of equal Years, nay older than *Nimrod* himſelf, live 60 Years after *Nimrod*'s Deceaſe, and yet not live to above the Age of 270 Years, an Age which his Cotemporaries in the Family of *Arphaxad* far exceeded. I ſhould therefore imagine *Belus* to have been of much riper Years and a greater Age than *Nimrod* himſelf. The enterprizing Spirit of *Nimrod*, and the

(*a*) Euſebius *ſeems by his own Computations to have followed* Caſtor's *Opinion, for he computes from the firſt Year of* Ninus, *to the laſt of* Sardanapalus, *but* 1240 *Years; but he quotes* Diodorus *aſſerting it to be* 1300 *Years*, Chron. p. 32.

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Heat of the Times, might put the unſettled Affairs of this Part of Mankind at firſt into the Hands of a young Man, who did very evidently lead them into Schemes effectually conducing to the Publick Good; but when he happen'd to be taken off, whom ſhould they next look to for Counſel and Direction, but to ſome venerable Perſon of Authority, and Years, and Wiſdom? If *Belus* was the Student which *Pliny* ſuppoſes him, if he firſt invented the *Chaldean* Aſtronomy, it is obſervable that he had advanced his Studies to ſome degree of Perfection, in the early Years of *Nimrod*'s Reign; for the Obſervations, as we ſaid, began *A. M.* 1771. Chronology was very imperfect in theſe Days; for the civil or computed Year conſiſting of but 360 Days, and that being almoſt five Days and a Quarter leſs than the Solar Year, the Seaſons did not return at the Times, and Months, and Days of the Month on which they were expected; for every Year being five Days and a Quarter longer than the Computations in uſe had calculated, it is plain, that the Seaſons of the Year muſt be carried forward five Days and a Quarter in every Year, and that in about 17 Years the firſt Day of the Winter Quarter would happen on the Day of the Month that belonged to the Spring, and ſo on, 'till in about 68 Years the Seaſons would go almoſt round, thro'

the whole Year, and come about near to their true Place again. And this Confuſion and Variety of the Seaſons muſt have happened twice, about the time of the Diſperſion of Mankind, and was the Cauſe of ſuch Diſorders in their Affairs, that in time it became a Part of the Prieſts Office to obſerve the Heavens, and to make publick Declarations, when the Seaſons began for Tillage and Harveſt, which the People had no way to find out by any Diaries then made, or Tables of Chronology. Perhaps *Belus* was the firſt that became skilful in this Matter. If we conſider how ſlowly this ſort of Science was advanced, and that near a thouſand Years paſſed before they came to form any tolerable Notion of the true Length of the Year, we may imagine that *Belus* might purſue theſe Studies for ſeveral Years together, without bringing them to a great Height. He might begin his Studies Years before the Diſperſion of Mankind; might have made ſuch a Progreſs by the 14th Year of *Nimrod*, as to be able to give ſome, tho' perhaps not a very accurate Account of the Weather and Seaſons, of the Seed-time and Harveſt; and a Science of ſuch Uſe to the Publick, however imperfect, could not but attract the Regard of the People, and procure great Honours to the Maſter of it. A continued Progreſs thro' a Courſe of theſe Studies muſt have every Year more

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and more raiſed *Belus* in the Eſteem of the People, and by the time of *Nimrod*'s Death have procured him ſuch a Veneration, as to make way for his being King. There is a Paſſage of *Eupolemus* (*a*) which ſeems to make *Belus* to be *Ham* the Son of *Noah*, for he deſcribes him to be Father of *Canaan*, of *Mizraim*, of *Cous* or *Cuſh*, and of another Son, *i. e.* of *Phut*; and theſe were the Children which *Moſes* aſcribes to *Ham*. But if any one thinks all this not probable, and will have it that *Belus* was a Son of *Nimrod*; that when he came to be King, he only made a Settlement and Proviſion for the *Chaldean* Aſtronomers, and ſo obtained the Name of their Founder, I cannot diſpute it; we can only gueſs in theſe Matters.

But, II. Many Authors have imagined that *Nineveh* was not built by *Aſhur*, but by *Nimrod* himſelf, and they interpret the 11th Verſe of the 10th Chapter of *Geneſis* thus; *Out of that Land* He [i. e. *Nimrod*, before ſpoken of] *went forth into Aſſyria, and builded Nineveh, and the City Rehoboth and Calah*, &c. The Reaſons they

(*a*) Euſeb. Præp. Evang. l. 9. c. 17. *It muſt be confeſſed the ancient Writers have very much confounded theſe ancient Names with one another: as* Belus *ſeems by this Paſſage to be* Ham; *ſo we ſhall find from another Paſſage which I have cited in its Place, that* Phut, *one of the Sons of* Ham, *was probably called by this Name; and perhaps the Words* Chronus *and* Belus *were both like* Pharaoh, *a Name or Title given to ſeveral Kings.*

give for this Opinion are, 1. They ſay, it does not ſeem likely that *Moſes* ſhould give any Account of the Settlement of one of the Sons of *Shem*, under the Head where he is diſcourſing of *Ham*'s Family, when we ſee he reſerves a diſtinct Head for each Family, and afterwards mentions *Aſhur* in his Place, *ver.* 22. 2. *Aſhur*, the Son of *Shem*, (ſays Sir *W. Raleigh*) did not build *Nineveh*, but ſettled in another Place. He built *Ur* of the *Chaldees*, where the Children of *Shem* ſettled, until the Removal of *Abraham* out of that Country. That *Aſhur* built *Ur* of the *Chaldees*, he collects from *Iſaiah* (*a*), *Behold the Land of the Chaldeans, this People was not 'till Aſhur founded it for the Inhabitants of the Wilderneſs.* 3. They ſay, If *Aſhur* was the Founder of *Nineveh*, what became of him? 'Tis ſtrange the Founder of ſo great an Empire ſhould be but once mentioned, and that by the by, and that we ſhould have no further Accounts of him. But to all this may be anſwered, 1. *Moſes* is not ſo exactly methodical, but that upon mentioning *Nimrod* and his People, he may be conceived to hint at a Colony that departed from under his Government, tho' it happened to be led by a Perſon of another Family. 2. If *Ur* of the *Chaldees* was indeed built by *Aſhur*, as is con-

(*a*) Iſaiah xxiii. 13.

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jectured from the Paſſage of *Iſaiah* before-mentioned, that is in no wiſe inconſiſtent with *Aſhur*'s going into *Aſſyria*, but rather agreeable to it; for *Ur* was not ſituate where Sir *Walter Raleigh* imagines, but in *Meſopotamia*, probably near the *Tygris*, and might therefore be built by the *Aſſyrian*, who bordered upon it. That *Ur* was in *Meſopotamia*, is evident from St. *Stephen*'s ſuppoſing *Abraham* to dwell in *Meſopotamia*, before he went to *Haran* (*a*), whereas he removed from this *Ur* of the *Chaldees*, or, as the ſame St. *Stephen* expreſſes it, from the Land of the *Chaldeans*, directly to *Haran* (*b*). 3. As to the Silence of Hiſtory about *Aſſur*, neither *Nineveh*, nor the Kingdom of *Aſſyria*, were raiſed to any remarkable Grandeur under *Aſſur* the firſt Founder of it. The Glory of *Nineveh*, and the Increaſe of the Empire was the Work of After-Kings. *Aſſur* only planted a few People in that Country, and took care to have Habitations for them; however the Country was, in ſucceeding Ages, called by his Name, and that is in Reality a greater Mention of him, than we have of ſeveral other Planters, who made perhaps more conſiderable Plantations than *Aſſur* did. But, 4. It is probable that *Aſſur* built *Nineveh* from the Conqueſt of *Babylonia* by

(*a*) Acts vii. 2. (*b*) Ibid. Ver. 4.

the *Aſſyrians* under *Ninus*. If *Nimrod* had built *Nineveh*, and planted *Aſſyria*, *Babylon* and *Aſſyria* would have been but one Empire, and it would be an Inconſiſtence to talk of a ſucceeding King of one of them conquering the other. That the *Aſſyrian* conquered the *Babylonians* is very particularly recorded by *Diodorus* (*a*); and therefore before *Ninus* united them, *Babylonia* and *Aſſyria* were two diſtinct Kingdoms, and not the Plantation of one and the ſame Founder. 5. The Land of *Aſſur*, and the Land of *Nimrod*, are mentioned as two diſtinct Countries, *Micah* v. 6.

III. Another remarkable Thing in the Tranſactions of this Time, is the Oppoſition that *Ninus* met at *Bactria*, and *Semiramis* after him, when ſhe endeavoured to penetrate farther, and to conquer *India*. When *Ninus* had inſtructed his People for War, he over-ran the Infant Kingdoms of *Aſia*, by his own Force and Power, with much Eaſe, and without meeting any conſiderable Oppoſition; but when he came to attempt *Bactria*, tho' with an Army very probably inforced and increaſed with Supplies from the conquered Nations; yet he met a Power here equal to his own, and able to defend it ſelf againſt repeated Attacks made by

(*a*) Loc. ſup. cit.

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him. *Bactria* is about a thouſand Miles from *Shinaar*, and *India* two or three hundred Miles further; and now if we ſuppoſe that the whole Race of Mankind, *Noah* and all his Children, were diſperſed from *Shinaar*, how is it poſſible that any one Plantation of them could, in ſo few Ages, reach and plant theſe diſtant Countries, and encreaſe and multiply to a Number able to defend themſelves againſt the united Force of ſo many Companies of their Brethren? I dare ſay, had *Ninus* extended his Arms as far *Weſt*, *North*, and *South*, as he did *Eaſt*, he would have found not powerful Armies, or conſiderable Nations, but uninhabited Countries. At the Separation of Mankind, the only Company that travelled this way from *Shinaar*, was *Jocktan* and his Sons. We are told they lived *from Meſha to Sephar:* And if we conſider them, we cannot but think them a younger Branch; their Numbers not ſo great as thoſe of ſome other Planters, born a Deſcent or two before them. But if we ſhould allow them to be as potent as any other ſingle People in the then World, able to defend themſelves againſt the *Babylonians*, *Aſſyrians*, *Medes*, or any other particular Society of their Brethren; yet how is it poſſible that they ſhould travel to ſuch diſtant Habitations, and ſettle themſelves into a firm and well-ordered Government, and be a-

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ble to bring into the Field ſufficient Forces to repel the Attacks of *Medes*, *Perſians*, *Aſſyrians*, *Babylonians*, and moſt of the other Colonies united together. The Fact therefore here related confirms to me the Settlement we before allotted to *Noah* at his coming out of the Ark. *Bactria* and *India* are not very far from the *Ararat* we mentioned, and if ſo, 'tis eaſy to ſay how the Inhabitants of *Shinaar* might meet here as numerous and as potent Armies as their own. *Noah*, and thoſe that remained with him, were ſettled ſooner than the Travellers to *Shinaar*; and their Deſcendants, without doubt, were as many, as wiſe, as well inſtructed in all Arts, if not better; as potent in Arms, and every way as well prepared to ſupport and maintain their Kingdoms. This therefore, I think, is the Reaſon why *Ninus* and *Semiramis* ſo eaſily overran the Kingdoms of *Aſia*, but met ſo conſiderable an Oppoſition at *Bactria* and *India*: Amongſt the former they found only the young and unexperienced States, that aroſe from the divided Travellers to *Shinaar*; but when they came to *Bactria* and *India*, they had to engage with Nations that were as ſoon, or ſooner ſettled than themſelves, that were deſcended from their great Anceſtor *Noah*, and thoſe that continued with him, and had been growing and encreaſing as much as they, from the

the time that their Fathers had left their firſt Seats to travel to *Shinaar*.

IV. *Juſtin* (*a*) mentions ſome Wars between *Seſoſtris* King of *Egypt*, and *Tanais* King of *Scythia*, which, he ſays, were long before *Ninus*, and prior to all Dates and Computations of Time. It is ſomething difficult to gueſs when theſe Wars happened. Some Writers ſuppoſe that *Juſtin* made a Miſtake, and ſuppoſed theſe Wars ſo early, when in Truth they did not happen until many Ages after. *Tanais* and *Seſoſtris* are modern Names; in theſe I do not queſtion but he was miſtaken; there were no ſuch Kings before *Ninus*. *Euſebius* takes notice (*b*) from *Abydenus*, that much about the time of, or ſoon after the Confuſion of Tongues, there broke out a War between *Chronus* and *Titan*, and it is moſt probable that the *Chronus* here ſpoken of was *Mizraim*, the firſt King of *Egypt*; and if ſo, *Titan* probably was *Nimrod*, and the Wars here hinted at were Skirmiſhes that might happen upon *Nimrod*'s attempting to drive *Mizraim*, and all others that would not come into his Society, from *Babel*, the Place where he erected his Kingdom. Theſe Wars may juſtly be ſuppoſed a great while before *Ninus*, at leaſt about

(*a*) L. 1. c. 1. (*b*) In Chron. & in Præp. Evang. Lib. 9. c. 14.

200 Years. That *Chronus* was *Mizraim*, may be hence conjectured: *Eupolemus* (*a*) makes *Chronus* to be one of the Names of *Ham*, for he records the Perſon ſo named to be the Father of the ſame Children, whom *Moſes* affirms to be the Sons of *Ham*, namely of *Belus*, of *Canaan*, of *Cous*, and of *Meſtraim*: *Canaan* and *Meſtraim* are evidently the ſame with two of *Ham*'s Sons mentioned by *Moſes*, and *Cous* may eaſily be ſuppoſed to be *Cuſh*, and then *Belus* muſt be *Phut*. *Chronus* therefore was *Ham*, and theſe were his Sons; but then it is remarkable, that one of *Ham*'s Children was alſo called *Chronus*, and this ſecond *Chronus* was the *Mizraim* we are ſpeaking of. That *Chronus*, or *Ham*, had a Son called alſo *Chronus*, we are informed by *Euſebius* (*b*), and the ſame Author aſſures us, that this *Chronus* was *Mizraim*, by informing us that he left (*c*) his Kingdom of *Egypt* to *Taautus*, whom all Writers acknowledge to be the Son of *Menes*, or *Mizraim*, and to have ſucceeded him in that Kingdom: And this is what induces me to imagine, that the Wars aſcribed by *Juſtin* to *Tanais* and *Seſoſtris*, were ſome Skirmiſhes that might happen between *Nimrod* and *Mizraim*. Other Writers beſides *Abydenus*

(*a*) Euſeb. Præp. Evang. Lib. 9. c. 17. (*b*) Præp. Evang. l. 1. c. 10. p. 37. (*c*) Id. ibid. p 39.

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have mentioned theſe Wars; we have ſome Hints of them both in *Plutarch* (*a*) and *Diodorus* (*b*), but with a ſmall Change of the Names of the Warriors: According to them, theſe Wars happened between *Typhon* and *Oſiris*; but *Typhon* and *Titan* may be eaſily conceived, by the Accounts the *Greeks* give of them, to be the ſame Perſon; and there is good reaſon to think *Oſiris* the ſame Perſon with *Mizraim*, both if we conſider (*c*) the Name, and what is affirmed of him (*d*). *Plutarch*, in his Account of theſe Wars, gives us ſome Things Hiſtorically falſe, and others fabulous; but that is no Wonder. The *Greeks* have been obſerved to augment all the ancient Stories, which they brought from *Egypt*, with various Additions. His Account, that *Typhon* had the Aid of *Aſo*, a famous Queen of (*e*) *Æthiopia*, againſt *Oſiris*, looks as if theſe Wars had been imagined to have been carried on in the Times of *Semiramis*, but *Mizraim* died before *Belus* the ſecond King of *Aſſyria*. Upon the whole, all we can offer about theſe Wars muſt be imperfect and uncertain: We can only

(*a*) Lib. de Iſid. & Oſirid. (*b*) Hiſt. Lib. 1. (*c*) Mizraim *in the Singular Number is* Miſor; *and* Oſiris *is often written* Iſiris, *or* Iſor. (*d*) Iſiris *is affirmed to be the Brother of* Cuan, *which was the ancient Pronunciation of* כנען, *or* Canaan. Euſeb. Præp. Evang. l. 1. c. 10. p. 39. Moſes *makes* Mizraim *the Brother of* Canaan. (*e*) Æthiopia *is the Land of* Cuſh.

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pretend to ſhew, that the beſt Accounts of them do not contradict, but rather agree with the Hiſtory of theſe Times. *Mizraim* and his Sons were in After-ages worſhipped as Gods in *Egypt*; and the Story of this War (*a*) of *Titan*, or *Typhon*, againſt them, gave occaſion to the *Greek* Fables about the War of the Giants with the Gods. But to return to our Hiſtory.

Whilſt *Nimrod* was ſettling his People at *Babel*, *Mizraim*, with thoſe that adhered to him, took his Way towards *Egypt*, and arrived there, 'tis thought, about the fifteenth Year of *Nimrod*, *Anno Mundi* 1772. He ſeated himſelf near the Entrance of *Egypt*, and perhaps built the City *Zoan*, which *Bochart* proves to have been the Seat of the Kings of *Egypt* in the firſt Ages. The Time of *Mizraim*'s ſettling in *Egypt*, fifteen Years later than *Nimrod* at *Shinaar*, is very probable. From *Shinaar* to the Entrance of *Egypt* is near 700 Miles, and we cannot ſuppoſe that he went directly thither. *Hebron* in *Canaan* was built ſeven Years before *Zoan* in *Egypt* (*b*), and it ſeems by its Situation to have ſtood in the mid-way between *Shinaar* and *Egypt*. Whether *Mizraim* was at the building of *Hebron*

(*a*) Euſeb. Præp. Evang. l. 1. c. 10. p. 39. (*b*) Numb. xiii. 22.

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we cannot ſay; he very probably made many Stops in ſeveral Places; for we cannot think that he knew any thing of *Egypt* at his firſt ſetting out, but he travelled in ſearch of a Country where he ſhould like to ſettle; and after many Journeys, and perhaps ſome ſhort Abodes in ſeveral Places, where ſome Inconveniences or other diſſuaded him from ſettling, at length he came to the Banks of *Nile*. Here he found a plentiful and well-watered Country, and therefore here he determined to fix, and move no further; and he may well be ſuppoſed to have ſpent fifteen Years in travelling thus far in this manner.

The Perſon whom *Moſes* calls *Mizraim*, is by *Diodorus* and the other Heathen Writers commonly called *Menes*, by *Syncellus Meſtraim*. *Menes* is ſuppoſed to be the firſt King of *Egypt*, by *Herodotus* (*a*), *Diodorus* (*b*), *Eratoſthenes*, *Africanus* from *Manetho*, *Euſebius* and *Syncellus* (*c*); and the Times of their *Menes* coincides very well with thoſe of *Moſes*'s *Mizraim*, as Sir *John Marſham* has pretty clearly evidenced in the following manner (*d*).

1. He obſerves from *Diodorus* (*e*), that *Menes* was ſucceeded by fifty two Kings, whoſe Reigns, all together, took up the

(*a*) Lib. 2. (*b*) Lib. 1. (*c*) In Chron. Euſeb. (*d*) Can. Chron. p. 22. (*e*) Lib. 1. p. 29.

Space

Space of above 1400 Years, in all which Time the *Egyptians* had done nothing worth the recording in Hiſtory. 2. He ſuppoſes theſe 1400 Years to end at *Seſoſtris*; for *Herodotus* is expreſs (*a*) that the firſt illuſtrious Actions were done in *Egypt*, in the Time of *Seſoſtris*; before *Seſoſtris*, ſays he (*b*), they had nothing famous; and *Diodorus* (*c*) ſays, that *Seſoſtris* performed the moſt illuſtrious Actions, far exceeding all before him. 3. He ſuppoſes with *Joſephus* (*d*), that this *Seſoſtris* was *Seſac*, who beſieged *Jeruſalem* in the fifth Year of *Rehoboam* King of *Juda*, about *A. M.* 3033. The only Difficulty in this Argumentation will be, that it places *Menes*, or *Mizraim*, above a Century earlier than his true Age; for if we reckon backward 1400 Years, from the Year before-named, in which *Seſac* beſieged *Jeruſalem*, we ſhall place *Mizraim A. M.* 1633, *i. e.* 23 Years before the Flood, and 139 Years earlier than the true Time of his Reign, which began, as we before ſaid, at leaſt 15 Years later than that of *Nimrod*, *A. M.* 1772; but this

(*a*) Lib. 2. c. 101. (*b*) *Sir* John Marſham *thus quotes* Herodotus; *but* Herodotus's *Words are*, in loc. ſupr. cit. Τῶν ὃ ἄλλων Βασιλέων, ἃ γὰρ ἔλεγον ἀξιήμια ἔργων ἀπόδειξιν, κατ' ἀρὴν εἶναι λαμπρότητα πολλῷ ἐνὸς τοῦ ἐκράτεε αὐτῶν Μοίρεος. Mœris *was the immediate Predeceſſor of* Seſoſtris.

(*c*) Lib. 1. p. 34. (*d*) Antiquit. Lib. 8. c. 4. p. 368. edit. Hudſ.

Dif-

Difficulty may be eaſily clear'd: The Number 1400 Years is a Miſtake: *Diodorus* ſays expreſly, that there were but fifty two Kings from *Menes*, to the Time where *Seſoſtris*'s Reign is ſuppoſed to begin; and according to Sir *John Marſham*'s Tables of the *Theban* Kings, from *Menes* to *Seſoſtris* is but 1370 Years, tho' we ſuppoſe *Seſoſtris* the fifty fifth King from *Menes*; and even this Number is too great, if, as *Diodorus* computes, there were fifty two Kings only. The Ancients generally allowed about 36 Years and an half to the Reign of a King, and therefore if we deduct from 1370 the Number of Years between *Menes* and *Seſoſtris*, according to Sir *John Marſham*'s Tables, I ſay, if we deduct three times 36 Years and an half, or about 110 Years, ſuppoſing thoſe Tables to have the Names of three Kings too many, the Number of Kings being, according to *Diodorus*, fifty two, and not fifty five, we ſhall then make the Space of Time between *Menes* and *Seſoſtris* about 1260 Years; and ſo it really is, according to the *Hebrew* Chronology, *Menes* beginning his Reign, as we before ſaid, *Anno Mundi* 1772; and *Seſoſtris*, or *Seſac*, beſieging *Jeruſalem* in the fifth Year of *Rehoboam*, *Anno Mundi* 3033. It is remarkable, that the Marginal Note in *Rhodomannus*'s Edition of *Diodorus Siculus* ſuppoſes the Number 1400 Years to be a Miſtake;

ſtake; but the Annotator was not happy in his Emendation; for if we ſhould read 1040, as he would correct it, that would fall as ſhort of the true Age of *Menes*, as the other exceeds it.

There is a Quotation from *Dicæarchus*, the Scholar of *Ariſtotle*, a more ancient Hiſtorian than either *Eratoſthenes* or *Manetho*, and a Writer of the beſt Character with the Learned (*a*), which may alſo determine the Age of *Menes*. The Paſſage is preſerved by the Scholiaſt upon the *Argonautics* of *Apollonius* (*b*). *Dicæarchus* there affirms, that the Reign of *Nilus* was 436 Years before the Firſt *Olympiad*. Now, according to Archbiſhop *Uſher*, the firſt *Olympiad* fell *A. M.* 3228; the Reign of *Nilus* therefore began *Anno Mundi* 2792: And by the Canon of *Eratoſthenes*, *Nilus* was the thirty ſixth King from *Menes*, or *Mizraim*, and *Mizraim*'s Reign began 987 Years before *Nilus*, and conſequently began *A. M.* 1805. The Difference between this and the firſt Year of *Menes*, according to the other Computation, is but thirty three Years; we cannot ſay which of them, or whether either of them be the exact Truth, but their agreeing ſo nearly is an Evidence that neither of them vary much from it.

(*a*) Marſham Can. Chronic. (*b*) Lib. 4. Ver. 272.

Menes,

Menes, tho' he at firſt ſeated himſelf in the Land of *Zoan*, in the Entrance of *Egypt*, yet did not ſettle here for Life. He afterwards removed further into the Country, into the Parts afterwards called *Thebais*, and built the City *Thebes*; he is alſo ſaid by *Herodotus* to have built the City of *Memphis* (*a*); and by *Plato* (*b*) he is ſaid to have reign'd King over all *Egypt*. His Removal into the South Parts of *Egypt*, namely the Country of *Thebais*, is taken particular notice of by *Euſebius* (*c*), and the Time of this his Migration is fixed by *Apollodorus* (*d*), and ſaid to be 124 Years after the Diſperſion of Mankind, *i. e. A. M.* 1881. *Menes* is ſuppoſed to have lived ſixty-two Years after his planting *Thebais*, and ſo to have died *A. M.* 1943. *Menes* cannot be ſuppoſed to have been born much earlier than *Arphaxad*, *i. e.* not before two Years after the Flood; at the Diſperſion of Mankind, therefore, he could be but ninety-nine; at his Entrance into *Egypt* but fifteen Years older, *i. e.* 114; at his Removal to *Thebais*, 124 Years; after the Diſperſion of Mankind, he might be 238: and if he reign'd ſixty-two Years after this, he died in the 300dth Year of his Age. We find

(*a*) Herod. l. 2. c. 99. (*b*) In Phædro. p. 1240. Plato *calls him* Timaus. (*c*) Euſebius præp. Evang. lib. 1. p. 39. Euſebius *calls him* Κρόνος: *but it is to be obſerved, that* Κρόνος, *the Father of* Taautus, *was the Son of* Κρόνος, *or* Ham, *for ſo was* Mizraim; *and thus he is recorded to have been by* Euſebius, p. 27.
(*d*) In Euſeb. Chron.

Arphaxad his Cotemporary, Deſcendant of *Shem*, lived to be 438. So might *Mizraim* have been, but the Ancients were of opinion that he was killed.

Diodorus Siculus informs us, that he was killed by *Typhon* (*a*). The *Egyptian* Records (*b*) give the Account of his Death more obſcurely; they ſay, Ὑπὸ Ἱπποποτάμου ἡρπάσθη, *that he was pulled in pieces by the Crocodile.* *Euſebius* (*c*) explains this by obſerving, that the *Egyptians*, when theſe Facts afterwards came to be turned into Fable and Allegory, repreſented *Typhon* by the Figure of a Crocodile; and *Plutarch* (*d*) informs us, that there was ſuch a Repreſentation of *Typhon* at *Hermopolis*; and *Ælian* remarks (*e*), that the Reaſon for the Averſion, which the Inhabitants of *Apollinopolis* had to a Crocodile, aroſe from a Tradition, that *Typhon* was turned into a Creature of that Shape.

As *Mizraim* came afterwards to be worſhipped, ſo his Death was commemorated with great Solemnity; and Sir *John Marſham* (*f*) was of opinion, that the Ceremony of the Women ſitting at the North Gate of the Temple (*g*), weeping

(*a*) Lib. 1. (*b*) Euſeb. Chronic. Syncellus p. 54. (*c*) Præp. Evang. lib. 3. c. 12. (*d*) Lib. de Iſide & Oſiride p. 371. (*e*) Var. Hiſt. l. 14. c. 26. (*f*) Can. Chronic. p. 31. (*g*) Ezek. viii. 14.

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for *Tammuz*, was an Imitation of ſome *Egyptian* Rites on this Occaſion.

After the Death of *Mizraim*, his ſeven Sons governed each of them a little Kingdom, and theſe I take to be the *Cabiri* of the Ancients. There were ſeven of the *Cabiri*, Sons of one Perſon, called *Sydec* (*a*); and there was an eighth Perſon added to them, concerning whoſe Name they differed a little; ſome of them, according to *Euſebius*, calling him *Æſculapius*; others, according to *Damaſcius* in his Life of *Iſidore* in *Photius* (*b*), naming him *Eſmunus*. It is impoſſible to reduce the numerous, but fabulous, Stories we have of theſe *Cabiri*, to any tolerable Conſiſtency; for they were all the Inventions of later Ages, and when the fabulous Accounts of later Ages were intermix'd with the ancient Traditions, it often happened, as is obſerved in *Euſebius* (*c*), that the Truth was very much obſcured by them. *Diodorus Siculus* very juſtly obſerves (*d*), that the *Greeks* worſhipped for their Gods ſome Heroes and great Men that had formerly been famous in *Egypt*, whoſe Lives at firſt, or at leaſt ſhort Memoirs of them, had been written in a plain and ſimple manner, but after-Writers (*e*) embelliſhed the

(*a*) Euſeb. præp. Evang. p. 39. (*b*) Bibliothec. p. 1074. (*c*) Præp. Evang. l. 1. c. 9 & 10. (*d*) Lib. 1. p. 14. (*e*) Euſebius præp. Evang. l. 1. c. 10. p. 39.

Accounts given of them, by adding to them various Fictions. Of this ſort I take to be the Accounts we have of *Chronus* building (*a*) *Byblus* and *Berytus*, and of the *Cabiri* dwelling there. This Story looks like an Invention of *Philo*'s, to do honour to his own Country, or to raiſe the Reputation of *Sanchoniathon*'s Writings. *Mizraim* and his Sons ſettled in or near to *Egypt*, and it does not look probable that they built Cities in *Phœnicia*, or could travel all over the World, as *Diodorus Siculus* relates of them. They travelled from *Shinaar* to *Egypt*, and up and down *Egypt*, and backwards and forwards in the Countries near it, as *Abraham* did afterwards up and down *Meſopotamia*, *Canaan*, and *Egypt*; and this was enough to give an Handle to Writers to repreſent them in After-ages as travelling from one End of the Earth to the other. *Taautus*, one of the *Cabiri*, is ſaid to have made Schemes and Repreſentations of the Deities (*b*); but this Story confutes it ſelf: Such Schemes and Repreſentations could not be made, until the Mythologic Times, *i. e.* not till many Years after *Thyoth* or *Taautus* was dead and buried. The Word *Cabiri*, according to the Explanation given of it by *Varro* (*c*) and *Ma-*

(*a*) Euſeb. præp. Evang. p. 38. (*b*) Id. ibid. p. 39.
(*c*) Varro. l. 4.

crobius

crobius (*a*), ſignifies *Powerful Deities*, and ſuch the Idolatrous Nations thought their ancient Heroes, when they came to worſhip them. The *Cabiri* were, as I obſerved, eight in Number; ſeven, Sons of one Man; and ſo many, according to *Moſes*, were the Sons of *Mizraim*; the eighth Perſon added to them might be the Father of the *Philiſtins*, whom *Moſes* mentions (*b*) along with the Sons of *Mizraim*.

Three of the Sons of *Mizraim* became Kings in *Egypt*, *Ananim*, *Naphtuhim*, *Pathruſim*: *Ananim*, or rather, *Anan*, was King of, the *Lower Egypt*, or *Delta*; *Naphtuhim*, or *Naphth*, of the Parts near and about *Memphis*; *Pathruſim*, or *Pathrus*, of the Country of *Thebais*; and agreeably hereto, the Countries they were Kings of took their ancient Names from the Names of theſe Men; *Lower Egypt* was called *Zoan*, or *Zanan*, or more probably *Tanan*, according to the *Latin* Word in *Agro Taneos* (*c*); the Kingdom of *Memphis* was called the Land of *Noph*, or *Naph* (*d*); and the Kingdom of *Thebais*, the Land of *Pathrus*, or *Pathros* (*e*).

(*a*) Saturnal l. 3. c. 4. (*b*) Gen. x. 14. (*c*) Pſal lxxviii. 12. & 43. Iſaiah xix. 11. & 13. Chap. xxx 4. (*d*) Iſaiah xix. 13. Jerem. ii. 16. Chap. xliv. Ver. 1. Chap. xlvi. Ver. 14. Ibid. 19 Ezek. xxx. 13, 16. (*e*) Jerem. xliv. 1.

Ananim was alſo called *Curudes*. We have little of this firſt King of *Lower Egypt*, but his Name and Term of Life; according to *Syncellus*, he reigned ſixty three Years, and ſo died *A. M.* 2006.

Naphtuhim was the King of *Naph*, or Land of *Memphis*; his *Egyptian* Name was *Toſorthrus*, and the *Latins* afterwards called him *Æſculapius*. He was of greater Eminence than his Brother *Ananim*, but not ſo famous as his other Brother, who was King of *Thebes*. *Pathruſim* is imagined to have firſt invented the Uſe of Letters, but *Naphtuhim* is ſaid (*a*) to have learnt both them and ſeveral other uſeful Arts from him, and to have inſtructed his People in them. He is ſaid to have been the Author of the Architecture of theſe Ages (*b*), and to have had ſome uſeful Knowledge in Phyſick and Anatomy (*c*). The *Egyptians* do indeed, in the general (*d*), aſcribe all their Sciences to the other Brother, but it is eaſy to conceive how this might happen. *Pathruſim*, whom they called *Thyoth*, was a Perſon ſo extraordinary, that it might be difficult for any other Name beſide his to obtain any conſiderable Share of Reputation in the Age

(*a*) Syncell. p. 50. Τεχνῶν ἐπεμελήθη. Id quidem non de illarum Inventione intelligi debet, ſed de curâ Secundariâ, operâque ex præcepto Mercurii navatâ. Marſham Can. Chron. p. 40.
(*b*) Syncell. ibid. (*c*) Syncell. p. 54. (*d*) Jamblich. de Myſter. Ægypt.

he

he lived in. Letters indeed are ſaid to have come into uſe in theſe Days, and Men began to minute down in Characters upon pieces of Stone, or lumps of burnt Earth, ſome Hints of Things, in order to tranſmit them to future Ages; but as few Perſons only were skilled in this Art, and as the Names of the Inventors of Arts were but few, 'tis probable their Names were not always recorded with their Inventions. The Age they lived in knew them and honoured them, and Tradition preſerved their Characters for Generations; but Tradition becomes in time a very uncertain Regiſter of paſt Tranſactions, and ſo it happened in this Caſe; what was recorded was handed down to Poſterity; but After-ages grew more and more uncertain, who were the Authors of what was tranſmitted to them; and Men aſcribed things more or leſs to particular Perſons, according as they had their Names in Honour and Eſteem. The moſt ancient Fragments of the *Egyptian* Learning (*a*) were ſome Inſcriptions upon Lumps of burnt Earth, called στῆλαι, or Pillars; and theſe were, ſome Ages after theſe Times, found hid in ſome Caves near *Thebes* or *Dioſpolis* (*b*). *Agathodæmon*, called *the ſecond Mercury*, decyphered them; they

(*a*) Syncell. p. 40. (*b*) Pauſan. l. 1. p. 78.

were

were two and forty (*a*) in Number; ſix and thirty of them were wrote upon Philoſophical Subjects, *i. e.* upon the Origin of the World, and Hiſtory of Mankind, which was the Philoſophy of theſe Times; the other ſix related to Medicine. It is probable none of theſe Pillars had any Author's Name ſet on them, and the Humour then being to aſcribe all Science to *Thyoth*, the Decypherer might take them all for his, whereas ſix and thirty of them only might be *Thyoth*'s, and the other ſix *Toſorthrus*'s, who is ſaid to have been more skilful than other Men upon this Subject. How long *Toſorthrus* lived, is uncertain.

Pathruſim was King of *Thebais*, his *Egyptian* Name was *Thyoth*, or, according to the *Alexandrian* Dialect, *Thoth*. He was alſo called *Athothes*. His *Greek* Name was *Hermes*; and afterwards the *Latins* named him *Mercurius*. He is ſaid to have been a Perſon of a very happy Genius, for all Inventions of common Uſe and Service to Mankind (*b*). And whilſt *Mizraim* was alive, he is ſuppoſed (*c*) to have been his Secretary, and great Aſſiſtant in all his Undertakings; and when his Father *Mizraim* died, he is ſaid to have inſtructed his Brothers in the Arts and Sciences that he was Maſter of.

(*a*) Clem. Alex. Strom. l. 1. (*b*) Diodor. l. 1. (*c*) Euſeb. præp. Evang. p. 36. Diodor. ut ſupr.

Eu-

(*a*) *Euſebius* relates, that *Mizraim* (whom he mentions by the Name of *Chronus*) when he died, left his Kingdom wholly to this *Thyoth*, or *Taautus*, and ſo perhaps he might; and *Taautus* having inſtructed his Brothers, might ſend them out to plant each a Nation. He made Laws; enrich'd his Language, by teaching his People Names for many things, which before they had no Words for; and he corrected and made more expreſſive the Language then in uſe amongſt them. He is ſaid to have ſettled their Religion, and Method of Worſhip, and to have made ſome Aſtronomical Obſervations, and to have taught the Uſe of Letters; and his Succeſs in theſe and other Attempts was ſo great, and obtain'd him ſo much Honour, that Poſterity thought him the ſole Author of all their Arts and Sciences whatſoever. And this is the beſt Account that can be given of the Nations that inhabited *Egypt* in the Ages next after the Diſperſion of Mankind.

There is no doubt but other Nations were ſettled in theſe Times, tho' we have not any Hints of their Hiſtory. It is certain *Canaan* was inhabited even ſooner than *Egypt*; for, according to (*b*) *Moſes*, *Hebron* in *Canaan* was built ſeven Years before *Zoan* in *Egypt*; and it is generally

(*a*) Euſeb. præp. Evang. l. 1. p. 39. (*b*) Numb. xiii. 22.

thought

thought that about the fifteenth Year of *Belus*, *i. e.* 165 Years after the firſt Year of *Nimrod*'s Kingdom, and 150 Years after *Mizraim*'s Settlement in *Egypt*, *A. M.* 1922 (*a*), *Egialcus* began a Kingdom at *Sicyon* in *Greece*; ſo that Mankind was ere this time diſperſed over a conſiderable Part of the World. But it does not appear that any of theſe Nations made a great Figure in the firſt Ages. The few Men of extraordinary Eminence, that were in the World in theſe Times, lived in *Egypt* and *Aſſyria*; and for this Reaſon we find little or no mention of any other Countries, until one of theſe two Nations came to ſend out Colonies, by whom the People they travelled to were by degrees poliſhed and inſtructed in Arts and Sciences, made to appear with Credit in their own Age, and ſome Accounts of them tranſmitted to thoſe that ſhould come after. As *Aſſyria* has the Credit of the firſt Attempts in Aſtronomy, ſo ſome Authors imagine Letters to have been firſt invented in *Egypt*. There are other Writers that aſcribe them to other Nations. The Uſe of Letters was certainly very early, for elſe we could not have had the ſhort Memoirs we have of the firſt Ages of the World; and tho' the Learned have not agreed about the firſt Author of them,

(*a*) Euſeb. Chron.

and

and the Place where they were invented, yet it is remarkable, that by a Review of what has been written about them, we may trace them backward from Nation to Nation, as we have reaſon to think the Uſe and Knowledge of them has been propagated, and find them moſt early uſed in thoſe Parts from whence Mankind diſperſed at the Confuſion of Tongues.

For, to begin with the *Europeans*: As we are ſettled far from the firſt Seats of Mankind, far from the Places which the Deſcendants of *Noah* firſt planted; ſo the Uſe of Letters appears to have been in the World much earlier than Mankind can be reaſonably ſuppoſed to have inhabited theſe Countries. 'Tis remarkably evident, that many of the *European* Nations came to the Knowledge of Letters but in late Ages. *Ælian* (*a*) makes particular mention of the Ignorance of the *Thracians*, which was ſo great and univerſal, that he quotes *Androtion*, affirming, that many of the Ancients rejected the Accounts they had of *Orpheus*, imagining them to be fabulous, becauſe he was a *Thracian*, which they thought Argument ſufficient to prove him to be illiterate: *None of the ancient* Thracians (ſays he) *knew any thing of Letters*; *nay, the* Europeans *thought it diſreputable to*

(*a*) Var. Hiſt. l. 8. c. 6.

learn

learn them, tho' in Aſia *they were in more Requeſt.* The *Goths* had their Letters and Writing from *Ulphila*, who was their Biſhop, ſo late as 370 Years ſince our Saviour, according to the expreſs Teſtimony of *Socrates* (*a*). So that the Opinion of *Olaus*, of the Antiquity of their Letters, is very groundleſs. The *Slavonians* received their Letters from *Methodius* (*b*) a Philoſopher, about the time of the Emperor *Lewis* II. Succeſſor to *Lotharius*, *i. e.* about *Anno Dom.* 856; and it is but a Fiction, that the ancient *Franks* (*c*), who ſet up *Pharamond* the firſt King of *France*, had Letters like the old *Greeks*, as (*d*) *Cornelius Agrippa* imagined. St. *Jerom* (*e*) tranſlated the Bible into the *Dalmatian* Tongue, in Letters ſomething like the *Greek* ones, and taught the People of that Country how to read it. St. *Cyril* did the ſame for the *Illyrici*; and the People of theſe Countries have Books wrote in theſe Letters, and call them after the Names (*f*) of St. *Jerom* and St. *Cyril* to this Day. The *Latins* and *Greeks* were certainly the only People of *Europe* that had the Uſe of Letters very early: Let us now ſee how they came by their Knowledge of them.

(*a*) Soc. Hiſt. Eccleſ. l. 4. c. 33. (*b*) Aventin. Annal. l. 4. (*c*) Voſſius de Arte Gram. l. 1. c. 9. (*d*) Corn. Agrip. de vanit. Scientiar. l. 1. c. 11. Walton. prolegom. (*e*) Id. ibid. (*f*) Walton. prolegom.

And

And as to the *Latins*, all Writers agree, that they received their Letters from the *Greeks*, being firſt taught the Uſe of them by ſome of the Followers of *Pelaſgus*, who came into *Italy* about 150 Years after *Cadmus* came into *Greece*, or by the *Arcadians*, whom *Evander* led into theſe Parts about 60 Years after *Pelaſgus*. *Pliny* and *Solinus* imagined the *Pelaſgi* (*a*) to have been the firſt Authors of the *Latin* Letters; but *Tacitus* was of Opinion that the firſt *Italians* (*b*) were taught Letters by the *Arcadians*; and *Dionyſius* (*c*) *Halicarnaſſeus* expreſly affirms the ſame Thing; ſo that in this Point indeed there is a Difference amongſt Writers; but ſtill the *Pelaſgi* and *Arcadians* being both of them *Grecian* Colonies that removed to ſeek new Habitations, it remains uncontroverted, that the *Latins* received their Letters from the *Greeks*, which ſoever of theſe were the Authors of them. It is very probable the *Pelaſgi* might firſt introduce the Uſe of them, and the *Arcadians*, who came ſo ſoon after them, might bring along with them the ſame Arts as the *Pelaſgi* had before taught, and Letters in particular; and ſome Parts of *Italy* might be inſtructed by one, and ſome by the other; and this is exactly agreeable

(*a*) Plin. l. 7. c. 56. (*b*) L. 11. p. 131. (*c*) Dion. Halicar. l. 2.

to *Pliny* (*a*). That the *Latin* Letters were derived from the *Greek* ſeems very probable, from the Similitude the ancient Letters of each Nation bear to one another. *Tacitus* (*b*) obſerves that the Shape of the *Latin* Letters was like that of the moſt ancient *Greek* ones; and the ſame Obſervation was made by (*c*) *Pliny*, and confirm'd from an ancient Table of Braſs inſcribed to *Minerva*. *Scaliger* (*d*) has endeavoured to prove the ſame Point, from an Inſcription on a Pillar which ſtood formerly in the *Via Appia* to Old *Rome*, and was afterwards removed into the Gardens of *Farneſe*. *Voſſius* is of the ſame Opinion, and has ſhewn (*e*) at large how the old *Latin* Letters were formed from the ancient *Greek*, with a very ſmall Variation.

Let us now come to the *Greeks*; and they confeſs that they were taught their Letters. The (*f*) *Ionians* were the firſt that had Knowledge of them, and they learned them from the *Phœnicians*. The *Ionians* did not form their Letters exactly according to the *Phœnician* Alphabet, but they varied them but little, and were ſo juſt as to acknowledge whence they received them, by always calling their Let-

(*a*) Lib. 7. c. 56. (*b*) Tacit. Annal. l. 11. (*c*) L. 7. c. 58. (*d*) Digreſſ. ad Annum Euſeb. 1617. (*e*) Voſſ. l. 1. c. 24, 25. (*f*) Herod. in Terpſichor.

ters

ters *Phœnician.* And the Followers of *Cadmus* are (*a*) ſuppoſed to be the Perſons who taught the *Ionians* the firſt Uſe of their Letters. This is the Subſtance of what is moſt probable about the Origin of the *Greek* Letters. There are indeed other Opinions of ſome Writers to be met with; for ſome have imagined that *Palamedes* was the Author of the *Greek* Letters, others that *Linus*, and others that *Simonides*; but theſe Perſons were not the firſt Authors, but only the Improvers of the *Greek* Alphabet. The long Vowels η and ω were the Invention of *Simonides*; for at firſt ε and ο were uſed promiſcuouſly, as long or ſhort Vowels: φ, χ, and θ, were Letters added to the Alphabet by *Palamedes*; and ξ and ψ, tho' we are not certain who was the Author of them, did not belong to the original Alphabet; but ſtill, tho' theſe Letters were the Inventions of *Palamedes*, *Linus*, or *Simonides*, yet they cannot be ſaid to be the Authors of the *Greek* Letters in general, becauſe the *Greeks* had an Alphabet of Letters before theſe particular ones came into uſe; as might be ſhewn from ſeveral Teſtimonies of ancient Writers, and ſome Specimens

(*a*) *See* Plut. Sympoſ. l. 9. prob. 2 & 3. Philoſtrat. l. 2. de vit. Sophiſt. Critias apud Athenæum l. 1. Clem. Alex. Strom. l. 1. Voſſ. de arte Gram. l. 1. c. 10. Scaliger in Not. ad Euſeb. 1617. Grot. in Not. ad lib. de veritat. Rel. l. 1. n. 13. Bochart. Geog. Sacrâ.

of ancient Inſcriptions, ſeveral Copies of which have been taken by the Curious.

Voſſius (*a*) was of opinion that *Cecrops* was the firſt Author of the *Greek* Letters; and it muſt be confeſſed that he has given ſome, not improbable, Reaſons for his Conjecture; and *Cecrops* was an *Egyptian*, much older than *Cadmus*, and was remarkable for underſtanding both the *Egyptian* and *Greek* Tongues; but the Arguments for *Cadmus* are more in number, and more concluſive than for *Cecrops*. If *Cecrops* did teach the *Greeks* any Letters, the Characters he taught are intirely loſt; for the moſt ancient *Greek* Letters which we have any Specimen of, were brought into *Greece* by *Cadmus*, or his Followers. *Herodotus* (*b*) expreſly affirms himſelf to have ſeen the very oldeſt Inſcriptions in *Greece*, and that they were wrote in the Letters which the *Ionians* firſt uſed, and learned from *Cadmus*, or the *Phœnicians*. The Inſcriptions he ſpeaks of were upon the Tripods at *Thebes* in *Bœotia*, in the Temple of *Apollo*. There were three of theſe Tripods: The firſt of them was given to the Temple by *Amphitryon*, the Deſcendant of *Cadmus*: The ſecond by *Laius* the Son of *Hippocoon*: The third by *Laodamas* the Son of *Eteocles*. *Scaliger*

(*a*) Loc. ſupr. cit. (*b*) Loc. ſupr. cit.

has

has (*a*) given a Copy of theſe Inſcriptions (as he ſays) in the old *Ionian* Letters, but I doubt he is in this Point miſtaken, as he is alſo in another Piece (*b*) of Antiquity which he has copied, namely, the Inſcription on *Herod*'s Pillar, which ſtood formerly in the *Via Appia*, but was afterwards removed into the Gardens of *Farneſe*. The Letters on this Pillar do not ſeem to be the old *Ionian*, as may be ſeen by comparing them with *Chiſhull*'s *Sigean* Inſcription, or with the Letters on the Pedeſtal of the *Coloſſus* at *Delos*, of which *Montfaucon* gives a Copy; but they are either (as Dr. *Chiſhull* imagines) ſuch an Imitation of the *Ionian*, as *Herod* a good Antiquary knew how to make; or they are the Character which the *Ionian* Letters were in a little time changed to, for they do not differ very much from them. But, to return: It is, I ſay, agreed by the beſt Writers, that the *Greeks* received their Letters from the *Phœnicians*, and that the ancient *Ionian* Letters were the firſt that were in uſe amongſt them. And thus we have traced Letters into *Phœnicia*. We have now to inquire whether the *Phœnicians* were the Inventers of them, or whether they received them from ſome other Nation.

(*a*) Digreſſ. ad ann. Euſeb. 1617. (*b*) Ad Num. Euſeb. 1702.

We muſt confeſs that many Writers have ſupppoſed the *Phœnicians* to be the Inventers of Letters. (*a*) *Pliny* and (*b*) *Curtius* both hint this Opinion; and agreeable hereto are the Words of the Poet (*c*).

Phœnices primi, Famæ ſi credimus, auſi
Manſuram rudibus Vocem ſignare Figuris.

And *Cretias* (*d*).

Φοίνικες δ' ὄεον γεάμματ' ἀλεξίλογα.

And ſo *Heſychius* makes ἐκφοινίξαι and ἀναγνῶσαι, *to act the* Phœnician, and *to read*, to be ſynonymous Terms. But there are other Authors and with better Reaſon of another Opinion. *Diodorus* (*e*) ſays expreſly, that the *Syrians* were the Inventers of Letters, and that the *Phœnicians* learnt them from them, and afterwards ſailed with *Cadmus* into *Europe*, and taught them to the *Greeks*. *Euſebius* aſſents to this (*f*), and thinks the *Syrians* that firſt invented Letters, were the *Hebrews*; tho' this is not certain. It is indeed true (*g*), that the ancient *Hebrews* had the ſame Tongue and Characters, or Letters, with the *Canaanites* or *Phœnicians*, as might be

(*a*) Plin. l. 5. & l. 7. (*b*) Lib. 4. § 4. (*c*) Lucan. Pharſal. l. 3. (*d*) Apud Athenæum l. 1. (*e*) Lib. 5. (*f*) Præp. Evan. l. 10. (*g*) Lucian. Claril. de Solymis. Scal. diſſert. ad Ann. Euſeb. 1617.

evi-

evidenced from the concurrent Teſtimonies of many Authors; nay, all the Nations in theſe Parts, *Phœnicians*, *Canaanites*, *Samaritans*, and probably the *Aſſyrians*, for ſome Ages, ſpake and wrote alike.

Athanaſius Kircher (*a*) imagined that the *Phœnicians* learnt their Letters from the *Egyptians*, and endeavoured to prove that the firſt Letters which *Cadmus* brought into *Greece*, were *Egyptian*. He deſcribes the Figures of theſe *Cadmean* Letters, and endeavours to prove, that they were the very ſame that were uſed at that time in *Egypt*; but his Arguments for this Opinion are not concluſive. The Letters he produces are the preſent *Coptic*, and the very Names and Figures of them ſhew it evidently; not that the *Greek* Letters were derived from them, but rather that the *Egyptians* learnt them from the ancient *Greeks*; and I believe (ſays Biſhop *Walton*) whoever ſhall read the *Coptic* Books, will find ſuch a Mixture of *Greek* Words in them, that he cannot doubt but that *Ptolemy* after his Conqueſts in *Greece*, brought their Letters, and much of their Language into *Egypt*. *Kircher* endeavours to ſhew by their Form and Shape, that the *Greek* Letters were formed from the *Egyptian* Deſcription of their Sacred

(*a*) OEdip. Ægypt. Tom. 3. diatr. præluſor. 3.

Animals, which he thinks were the Letters which the *Egyptians* at firſt uſed in their common Writing, as well as in their Hieroglyphical Myſteries. Theſe Letters, he ſays, *Cadmus* communicated to the *Greeks*, with only this Difference, that he did not take care to keep up to the preciſe Form of them, but made them in a looſer manner. He pretends to confirm his Opinion from *Herodotus*; and laſtly affirms from St. *Jerom*, that *Cadmus*, and his Brother *Phœnix*, were *Egyptians*; that *Phœnix*, in their Travels from *Egypt*, ſtay'd at *Phœnicia*, which took its Name from him; that *Cadmus* went into *Greece*, but could not poſſibly teach the *Grecians* any other Letters, than what himſelf had learnt when he lived in *Egypt*. But to all this there are many Objections. 1. The Hieroglyphical way of Writing was not the moſt ancient way of Writing in *Egypt*, nor that which *Cadmus* taught the *Greeks*. 2. *Herodotus*, in (*a*) the Paſſage cited, does not affirm *Cadmus* to have brought *Egyptian* Letters into *Greece*, but expreſſly calls them *Phœnician* Letters; and, as we ſaid before, the *Phœnician* Letters were the ſame as the *Hebrew*, *Canaanitiſh*, or *Syrian*, as *Scaliger*, *Voſſius*, and *Bochart* have proved beyond Contradiction. 3. St. *Jerom* does not ſay whe-

(*a*) In Terpſich. Φοίνικα τὰ Κάδμε γράμματα.

ther

ther *Cadmus*'s Letters were *Phœnician* or *Egyptian*, ſo that his Authority is of no Service in the Point before us; and as to *Cadmus* and *Phœnix*'s being *Egyptians*, that is much queſtioned; it is more probable they were *Canaanites*, as ſhall be proved hereafter.

Many conſiderable Writers have given the *Egyptians* the Credit of inventing Letters; and they all agree that *Mercury* or *Thyoth* was the Inventer of them. *Pliny* (*a*), in the very Place where he ſays that ſome aſcribed the Invention of Letters to the *Syrians*, confeſſes that others thought the *Egyptians* the Inventers of them, and *Mercury* their firſt Author. *Diodorus* (*b*) expreſly aſcribes the Invention of them to the ſame Perſon; and ſo does *Plutarch* (*c*), and *Cicero* (*d*). *Tertullian* (*e*) went into the ſame Opinion; and we alſo find it in *Plato*. *Kircher* (*f*) deſcribes the Shape of the very Letters which this *Thyoth* invented. And *Philo-Biblius*, the Tranſlator of *Sanchoniathon*'s Hiſtory, quoted by *Euſebius* and *Porphyry*, mentions the *Commentaries* of *Taautus*, or *Thyoth*, and the Sacred Letters he wrote his Books in; and *Jambli-*

(*a*) Hiſt. l. 7. c. 56. (*b*) Diodor. l. 2. (*c*) Sympoſ. l. 20. c. 3. (*d*) Lib. de Natur. Deorum 3. (*e*) Lib. de coronâ Militis. c. 8. & de Teſtim Animæ c. 5. 9. (*f*) OEdip. Ægypt. Tom. 3. diatrib. 2.

chus (*a*) ſpeaks of an incredible Number of (*b*) Books wrote by this *Taautus*. All Antiquity agrees, that the Uſe of Letters was very early in *Egypt*, and that *Thyoth* or *Mercury* was the firſt that uſed them there, and taught others the Uſe of them; but tho' he is by many Writers, for this Reaſon, called the Inventer of Letters, yet I cannot think that he really was ſo; conſidering that Mankind was not planted firſt in *Egypt* after the Flood, but travelled thither from other Countries. We have already ſhewn that the Uſe of Letters was in *Greece* firſt, then in *Italy*, and afterwards ſpread into the other Parts of *Europe*. We have alſo conſidered how they came into *Greece*, namely, from *Phœnicia*; and they were moſt probably introduced into *Phœnicia* from *Syria*, and the *Syrians*, *Canaanites*, and *Aſſyrians*, uſed originally the ſame Letters; ſo that in all Probability they were introduced into all theſe Nations from one to another, and were earlieſt at the Place where Mankind ſeparated at the Confuſion of Tongues; and from this Place 'tis alſo likely they were propagated into *Egypt*, and into all other Countries into which any Companies

(*a*) Lib. de Myſteriis, cap. de Deo atque Diis. (*b*) *By the Books of* Taautus, *I ſuppoſe are meant Pillars, or Lumps of Earth with Inſcriptions on them, Books not being invented in theſe early Ages.*

diſ-

diſperſed from *Shinaar*. I always thought Letters to be of an *Aſſyrian* Original, ſaid *Pliny* (*a*); and this was his Opinion after duly conſidering what all other Writers had offered about them. It is highly reaſonable to think that all Arts and Sciences flouriſhed here as much earlier, than in other Parts, as the Inhabitants of theſe Parts were ſettled ſooner than thoſe that went from them. We have a ſufficient Account of the firſt Kings, and of the ancient Hiſtory of this Part of the World, to induce us to believe that they began their Annals very early; and we are ſure from the Aſtronomical Obſervations found at *Babylon* in the time of *Alexander the Great*, which were before mentioned, that they ſtudied here, and recorded ſuch Obſervations as they made, very few Years after the Diſperſion of Mankind; a plain Indication that they had at this time the Uſe of Letters; and we have no Proofs that they had the Uſe of them thus early in *Egypt*, or in any other of the Nations derived from the Diſperſion of Mankind. *Taautus* is by all Writers held to be the firſt that uſed Letters in *Egypt*, and if we ſuppoſe him to have uſed them before he came to be King, when he was Secretary to his Father *Mizraim*, yet ſtill the Uſe of them muſt be later in *Egypt* than in *Aſ-*

(*a*) Hiſt. Nat. lib. 7. c. 56.

ſyria,

ſyria, for they were probably uſed in the Aſtronomical Records at *Babylon*, even before *Mizraim* entered *Egypt*. One Thing is here remarkable, namely, that in theſe Parts, where the early Uſe of Letters is ſo capable of being proved, there is no mention of any particular Perſon's being the Author of them; for the Opinion of *Suidas*, who imagined *Abraham* to be the Author of the *Aſſyrian* Letters, like that of *Eupolemus* (*a*) and *Iſidorus* (*b*), who thought *Moſes* the Inventer of the *Hebrew* Letters, and of the *Egyptian*, deſerve no Confutation. Letters were uſed in *Aſſyria*, long before *Abraham* was born, and in *Egypt*, much longer before *Moſes*; and the ancient *Hebrew* and *Aſſyrian* Letters were the ſame. The true Reaſon why we meet with no ſuppoſed Author of the *Aſſyrian* Letters, is, I believe, this; Antiquity agreed that Letters were not invented in *Aſſyria*. Mankind had lived above 1600 Years before the Flood, and 'tis not probable they lived without the Uſe of Letters, for if they had, how ſhould we have had the ſhort Annals which we have of the firſt World? If they had Letters, it is likely that *Noah* was skilled in them, and taught them to his Children. In the early Ages, when

(*a*) Euſeb. Præp. Evang. lib. 9. c. 26. (*b*) Origines l. 1. c. 3.

Man-

Mankind were but few, and thoſe few employ'd in all manner of Contrivances for Life, it could be but here and there one that had Leiſure or perhaps Inclination to ſtudy Letters; and yet it is probable that there were too many that underſtood them amongſt the People who remained at *Shinaar*, to prevent any Rumour of a ſingle Perſon's inventing them. The Companies that removed from *Shinaar* into the other Parts of the World, were but rude and uncultivated People, who followed ſome Perſons of Figure and Eminence, who had gain'd an Aſcendant over them, and hence it might come to paſs, that when they had ſeparated their People from the reſt of Mankind, and came to teach them the Arts they were Maſters of, all they taught them paſs'd for Inventions of their own, becauſe they knew no other Perſons skilled in them. But at *Shinaar* there were ſeveral eminent Perſons who lived ſubject to *Nimrod*, and who underſtood and were Maſters of the ſeveral Arts and Sciences which Mankind enjoy'd together, before ſome of the Great and Leading Men made Parties for themſelves, and ſeparated in order to diſperſe over the World; and therefore, tho' we here meet with a reported Author, when any new Science was invented, as *Belus* was imagined to be Author of their Aſtronomy; yet in the Caſe of Letters, in which there was

was nothing new, nothing but what ſeveral amongſt them, and many that were gone from them were very well skilled in, there could ariſe no Account of any one Perſon amongſt them being the Author or Inventer of them.

There is one Conſideration more which makes it very probable that the Uſe of Letters came from *Noah*, and out of the firſt World, and that is the Account which the *Chineſe* give of their Letters. They aſſert their firſt Emperor, whom they call *Fohy*, to be the Inventer of them; before *Fohy* they have no Records, and their *Fohy* and *Noah* were the ſame Perſons. *Noah* came out of the Ark in theſe Parts of the World, and the Letters uſed here were derived from him; and it happened here, as it afterwards did in other Parts of the World, *Noah* being the ſole Inſtructor of his Deſcendants, what he taught them was by After-Ages reported to be his own Invention, tho' he himſelf had learn'd it from thoſe who lived before him. Biſhop *Walton* offers Arguments to prove that the *Chineſe* had not the earlieſt Uſe of Letters, but all his Arguments ariſe from a Suppoſal that the Ark reſted in *Armenia*, and that Mankind lived in *Aſſyria* ſoon after the Flood, and before they came to *China*, which I have proved not likely to be true.

We

We can carry our Enquiry into the Original of Letters no higher. *Pliny* in one Place hints them to have been ſuppoſed to be Eternal; but that Opinion muſt (*a*) either be founded upon the erroneous Notion of the World's being Eternal, or can mean no more than that the firſt Men invented them. Some of the *Rabbins* aſcribe them to *Adam*, and ſome to *Abel*, but they have nothing to offer that is to be depended on. But ſurprizingly odd is the Whim of ſome of the *Jewiſh* Doctors, who affirm ten Things to have been created on the Evening of the firſt Sabbath, namely, the Rain-bow; the Hole of the Rock, out of which the Water flow'd; the Pillar of the Cloud and of Fire, which afterwards went before the *Iſraelites*; the two Tables on which the Law was written; *Aaron*'s Rod, and Letters; but this ſort of Traſh needs no Confutation,

Turpe eſt difficiles habere Nugas,
Et Stultus Labor eſt Ineptiarum.

If we conſider the Nature of Letters, it cannot but appear ſomething ſtrange, that an Invention ſo ſurprizing as that of Writing is, ſhould have been found out in Ages ſo near the Beginning of the World. Nature may eaſily be ſuppoſed to have

(*a*) Pliny *hints it only from the Suppoſal of ſome Perſons imagined to be very ancient having uſed them.* Lib. 7. c. 56.

prompted

prompted Men to ſpeak, to try to expreſs their Minds to one another by Sounds and Noiſes; but that the Wit of Man ſhould, amongſt its firſt Attempts, find out a way to expreſs Words in Figures, or Letters, and to form a Method, by which they might expoſe to view all that can be ſaid or thought, and that within the Compaſs of ſixteen, or twenty, or four and twenty Characters, variouſly placed, ſo as to form Syllables and Words; I ſay, to think that any Man could immediately and directly fall upon a Project of this Nature, exceeds the higheſt Notion we can have of the Capacity we are endued with. We have great and extraordinary Abilities of Mind, and we experience that by Steps and Degrees we can advance our Knowledge, and make almoſt all Parts and Creatures of the World of uſe and ſervice to us; but ſtill all theſe things are done by Steps and Degrees. A firſt Attempt has never yet perfected any Science or Invention whatever. The Mind of Man began to exert itſelf as ſoon as ever it was ſet on thinking; and we find, the firſt Men attempted many of the Arts, which After-Ages carried forwards to Perfection; but they only attempted them, and attained no further than to leave imperfect Eſſays to thoſe that came after. The firſt Men, tho' they had formed a Language to be underſt od by,

by, yet certainly never attained to an Elegancy of Speaking. *Tubal-Cain* was the firſt Artificer in Braſs-work and Iron, but without doubt his beſt Performances were very ordinary, in compariſon of what has been done by later Artiſts. The Arts of Building, Painting, Carving, and many others, were attempted very early; but the firſt Tryals were only Attempts; Men arrived at Perfection by degrees; Time and Experience led them on from one thing to another, until by having try'd many ways, as their different Fancies at different Times happened to lead them, they came to form better Methods of executing what they aimed at, than at firſt they thought of. And thus, without doubt, it has happened in the Affair of Letters: Men did not at firſt hit upon a Method extremely artificial, but began with ſomething eaſy and plain, ſimple, and of no great Contrivance, ſuch as Nature might very readily ſuggeſt to them.

And, if I may be allowed to make ſome Conjectures upon this Subject, I ſhould offer, that it is not probable, that the firſt inventers of Letters had any Alphabet, or ſet Number of Letters, or any Notion of deſcribing a Word by ſuch Letters as ſhould ſpell, and thereby expreſs the Sound of it. The firſt Letters were, more likely, Strokes, or Daſhes, by which the Writers mark'd down, as their Fancies led them,

them, the Things they had a mind to record; and one Stroke, or Daſh, without any Notion of expreſſing a Sound or Word by it, was the Mark of a whole Action, or perhaps of a Sentence. When the firſt Man began to ſpeak, he had only, as I before hinted, to fix to himſelf, and to teach others to know by what particular Sounds he had a mind to expreſs the things which he had to ſpeak of: In the ſame manner, whenever Mankind formed the firſt Thoughts of Writing, he that formed them had only to determine, by what particular Marks he would expreſs the Things or Actions he had a mind to mark down; and all this he might do, without having any Notion of expreſſing a Sound, or Word, by the Characters he made. We have amongſt us, in frequent Uſe, Characters which are as ſignificant as Letters, and yet have no Tendency to expreſs this or that particular Sound; for Inſtance, our Numeral Letters, 1, 2, 3, 4, 5, *&c.* expreſs, as clearly as the Words themſelves could do, the Numbers intended by them, and they no more ſpell One, Two, Three, Four, Five, than they do *Unum*, *Duo*, *Tria*, *Quatuor*; or the *Greek* Words for them, ἓν, δύο, τρία, τέσσαρα, &c. Our Aſtronomical Characters are of the ſame ſort, ☉, ☽, ☿, ♀, ♂, ♃, ♄; with many others that might be named, and are at Sight intelligible to Perſons of different Nations, and

who

who would read them into Words of different Sounds, as each of their Languages would direct them. Such as theſe probably were the Letters of the firſt Men; they had no Notion of Spelling, and expreſſing the Sound of Words, but made a few Marks to be the Signs of the Things which they had a mind to write down, and which might be eaſily underſtood by thoſe that made them, and by as many others as would take the Pains to learn their Character. This is what Nature would directly lead to, in the firſt Attempts of Writing. There could be no Notion of Spelling, nor any Thought of a ſet Number of Letters; for Men could hardly have a Thought of theſe, until Language came to be conſiderably improved; until they had view'd on all ſides the Nature of their Words, and found out how many ſorts of Sounds were required to expreſs them. If we look amongſt the ignorant Perſons which are now-a-days in the World, we may ſee enough to ſhew us, what the firſt Attempts of Nature would be, and what is owing to Improvement. There are many Perſons in the World, who, not having been taught either to Write or Read, have no Notion of Spelling, and yet can, by their Natural Parts, form themſelves a Character, and with a Piece of Chalk record, for their own Uſe, all that they have occaſion to mark down in their Affairs. I

have been told of a Country Farmer of very conſiderable Dealings, who was able to keep no other Book, and yet carried on a Variety of Buſineſs in Buying and Selling, without Diſorder or Confuſion: He chalk'd upon the Walls of a large Room ſet apart for that Purpoſe, what he was obliged to remember of his Affairs with divers Perſons; and if we but ſuppoſe, that ſome of his Family were inſtructed in his Marks, there is no Difficulty in conceiving, that he might this way, if he had died, have left a very clear State of his Concerns to them. Something of this ſort is like the firſt Eſſay of Nature, and thus, without doubt, wrote the firſt Men. It was Time and Improvement that led them to conſider the Nature of Words, to divide them into Syllables, and to form a Method of ſpelling them by a Set of Letters.

If we look amongſt the *Chineſe* (*a*) we find in Fact what I have been treating of. They have no Notion of Alphabetical Letters, but make uſe of Characters to expreſs their Meaning. Their Characters are not deſign'd to expreſs Words, for they are uſed by ſeveral neighbouring Nations who differ in Language; nor are there any ſet Number or Collection of them, as one would imagine Art and Contrivance

(*a*) Alvar. Seved. Walton. Prolegom.

would,

would, at one Time or another, have reduced them to; but the *Chineſe* ſtill write in a manner as far from Art, as one can conceive the firſt Writer to have invented. They have a Mark for every Thing or Action they have to write of, and not having contrived to uſe the ſame Mark for the ſame Thing, with ſome common Diſtinctions for the accidental Circumſtances that may belong to it, every little Difference of Time, Manner, Place, or any other Circumſtance, cauſes a new Mark, ſo that tho' their Words are but few, their Letters are innumerable (*a*). We have in *Europe*, as I before hinted, Characters to expreſs Numbers by, which are not deſigned to ſtand for any particular Sounds, or Words; but then, we have artificially reduced them to a ſmall Number. 1, 2, 3, 4, 5, 6, 7, 8, 9, and the Cypher 0, will expreſs all Numbers that can poſſibly be conceived. Without doubt the *Chineſe* Character might be contracted by a proper Method, but the Writing of this People, as well as their Language, has had little Improvement. When Mankind began firſt to make their Marks for Things, having but few Things to mark down, they eaſily found Marks

(*a*) *Their Letters are* 60, 80, *or* 120000, *ſays* Walton; 54409 *ſay other Writers*; *and* Le Comte *ſays, that he is no learned Man amongſt them that does not underſtand* 15 *or* 20000 *of their Letters.*

enow for them: As they grew further acquainted with the World, and wanted more Characters, they invented them, and the Number encreaſing by degrees, it might cauſe no great Trouble to Perſons who were skilled in the received Characters, and had only to learn the new ones, as they were invented; but it is ſtrange that a Nation ſhould go on in this Method for thouſands of Years, as the *Chineſe* have really done; one would think, that it muſt eaſily be foreſeen to what a troubleſome Number their Letters muſt in time grow, and that a Senſe of the common Convenience ſhould, at one time or other, have put them upon trying to reduce them; but we find in fact they have not done it. The *Chineſe* report their Letters to have been invented by *Fohy*, or *Noah*; and in reality both their Letters and their Language ſeem ſo odd, that they might well paſs for the Invention of the early and uncultivated Ages of Mankind. Without doubt the *Chineſe* have added to the Number of their Letters, ſince the time of their Emperor *Fohy*, and probably altered the Sound of their old Words, and made ſome new ones; but they differ ſo remarkably, both in Writing and Language, from the reſt of Mankind, that I can't but think them the Deſcendants of Men that never came to *Shinaar*, and who had no Concern or Com-

Communication with thoſe who were thence diſperſed, by the Confuſion of *Babel*, over the Face of the Earth.

We have no Remains, nor ſo much as any Hints in ancient Writers, to induce us to imagine, that this ſort of Writing was ever uſed by any of the Nations that were diſperſed from *Babel*. We read of no Letters on this ſide *India* truly ancient, but what were deſigned to expreſs the Words of the People that wrote them. *Laertius* (*a*) indeed ſeems to hint that the *Babylonians* had anciently a ſacred Character, different from the Letters in common Uſe: And *Euſebius* (*b*) from *Philo-Biblius* repreſents *Sanchoniathon* to have ſearch'd Records wrote in a Character of this ſort. The Sacred Letters of *Egypt* are frequently mentioned: There were two Pillars inſcribed in this ſort of Letters, at the Tomb of *Iſis* and *Oſiris*; and *Strabo* ſpeaks of a Pillar in Memory of *Seſoſtris* (*c*), which had theſe Characters cut upon it; and the Remains of *Thyoth* were without doubt written in this Character (*d*). If we conſider that *Herodotus* and *Diodorus* mention only two ſorts of Letters, the Sacred and Common Letters (*e*); and that *Clemens Alexandrinus*,

(*a*) Burnet. Archæolog. p. 86. (*b*) Præp. Evang. l. 1. c. 9. (*c*) Lib. 16. (*d*) Euſeb. Chron. (*e*) Herodotus in Euterpe. Diodorus Lib. 1.

and *Porphyry*, and the later Writers, who take in the Hieroglyphics, mention (*a*) three ſorts; it will perhaps induce us to imagine, with Dr. *Burnet* (*b*), that the Sacred Letters of the *Egyptians* were different from their Hieroglyphics, and that the Hieroglyphics were not in uſe in the firſt Times. It is true, *Diodorus* (*c*), by his Deſcription of the Sacred Letters, makes them to be Hieroglyphics; but I imagine that he happened to do ſo, becauſe Hieroglyphics being in uſe before his Time, and the Sacred Letters, which were diſtinct from them, being then wholly laid aſide, he knew of but two Sorts, the Hieroglyphics, and the Common Letters; and ſo took the Sacred Letters which he found mentioned by thoſe that wrote before him, to be the Hieroglyphics. But *Porphyry* (*d*) very evidently diſtinguiſhes them one from the other: He calls the Sacred Letters, Ἱερογλυφικὰ κοινολογούμενα κατὰ μίμησιν· and the Common Hieroglyphics, Συμβολικὰ ἀλληγορούμενα κατά τινας Ἀπιγμάς· It is indeed ſomething difficult to apprehend how Letters can be ſaid to Imitate the Things deſigned by them; however we find this was an ancient Notion. *Plato* puts it into the Mouth of *Socrates* (*e*).

(*a*) Strom. l. 5. Porph. de Vita Pythag. p. 185. (*b*) Archæolog. (*c*) Lib. 3. (*d*) In Lib. de vit. Pythag. (*e*) In Cratylo.

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But tho' for theſe Reaſons, I imagine that there was an ancient Character in *Egypt*, diſtinct from both the vulgar Letters, and common Hieroglyphics; yet I cannot think, with Dr. *Burnet*, that it was like the Letters uſed in *China*. The *Chineſe* Letters expreſs no Words, or particular Sounds whatſoever; but the old *Egyptian* Letters did, as appears plainly from the Account we have (*a*) of *Agathodæmon*'s tranſlating them. The Remains of *Thyoth* were Inſcriptions on Pillars [στηλῶν, ἱερᾷ διαλέκτῳ καὶ ἱερογραφικοῖς γράμμασι κεχαραγμένων.] *written upon, in the Sacred Language, and Sacred Characters:* and *Agathodæmon* tranſlated them, [ἐκ τῆς ἱερᾶς διαλέκτου εἰς τὴν Ἑλληνίδα φωνὴν γράμμασιν Ἱερογλυφικοῖς·] *out of the Sacred Language, into the* Greek *Tongue, in Sacred Letters*, i. e. he changed the Language, but uſed the ſame Letters in which *Thyoth* wrote (*b*). Here therefore we ſee,

(*a*) Euſeb. in Chron. (*b*) *Biſhop* Stillingfleet, *and ſeveral other Writers, tranſlate* ἱερογλυφικοῖς γράμμασιν, Hieroglyphic Characters; *and the learned Biſhop remarks upon the Paſſage as follows:* "*It is well ſtill, that this Hiſtory ſhould be tranſlated in-*" *to* Hieroglyphic Characters; *What kind of Tranſlation is that?* "*We had thought* Hieroglyphics *had been* Repreſentations *of* "Things, *and not of* Sounds *and* Letters, *or* Words. *How could* "*this* Hiſtory *at firſt have been written in any* Tongue, *when it was* "*in* Hieroglyphics? *Do Hieroglyphics ſpeak in ſeveral Languages?* "*And are they capable of changing their Tongues?*" *The Reader will eaſily obſerve from this Remark, that* ἱερογλυφικοῖς γράμμασιν, *in the Paſſage before us, ſhould be tranſlated, not* Hieroglyphics,

ſee, that the Sacred Letters were capable of being uſed to expreſs the Words of different Languages, and were therefore not like the *Chineſe*, or of the ſame ſort with the firſt Letters of Mankind, which expreſſed no Words at all. *Plato* (*a*) ſays, that *Thyoth* was the firſt that diſtinguiſhed Letters into Vowels, and Conſonants, and Mutes, and Liquids, and was the Author of the Art of Grammar. I doubt theſe Improvements are more modern than the times of *Thyoth*; however, *Plato*'s Opinion in this Matter is an Evidence that there was no Notion in his Days of *Thyoth*'s uſing any other than Alphabetical Letters.

The Uſe of Alphabetical Letters therefore began very early in the ſecond World, probably not long after the Diſperſion of Mankind; for the Records of the *Chaldean* Aſtronomy reach almoſt up to this Time, and *Thyoth*'s inſcribing Pillars was not above two Centuries later. Alphabetical Letters were perhaps invented both in *Aſſyria* and in *Egypt*, and to one or other of theſe two Nations all other Countries are indebted for the Uſe of them. We find the great Project at *Babel*, next to the building of the Tower, was the Improvement of Language; for

roglyphics, *but* Sacred Letters, *and then the Senſe will be clear and eaſy.* (*a*) In Philebo. p. 374.

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this cauſed the Confuſion which ſcattered Mankind over the Face of the Earth; and if the Courſe they took in this Affair was ſuch as I imagined, namely, an Attempt to diſſolve the Monoſyllables, of which the firſt Language of Mankind conſiſted, into Words of various Lengths, in order to furniſh themſelves with new Sets of Names for new Things; it may be conceived, that a Project of this ſort might by degrees lead to the Invention of Alphabetical Letters. It is not likely that they immediately hit upon an Alphabet, but they made Attempts, and came to it by degrees.

If we look into the *Hebrew* Tongue, which, before it was improved, was perhaps the original Language of the World, we ſhall find, that its Diſſyllables are generally two Monoſyllable Words put together: Thus the Word *Barah, to Eat*, is only *Bar*, the old Word for *Beer, to declare*; and *Rah*, the old Word for *Raah, to ſee*; ſo the Word *Kaſhaſh, to gather*, is only the Word *Kaſh*, which ſignifies *Straw*, and *Saſh, to rejoice*; *Ranal, to be moved*, is only the old Word *Ran*, which was afterwards wrote *Ranan, to be evil*; and *Nain*, which was anciently wrote *Nan, to direct the Eye*; *Abah, to be willing*, is made of two Words, *Ab, a Father*, and *Bah*, the old Word for *Bohu*, for our *Lexicons* derive *Bohu* from

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an ancient Word *Bah*, or *Bahah*. This Obſervation may, I believe, be carried thro' the whole Language; there is hardly an *Hebrew* Diſſyllable, except ſuch only as were anciently pronounced Monoſyllables, or ſuch as are derived from ſome Theme, and made up of the Letters of that Theme, with ſome additional Affix, but what are plainly and evidently two Words (*i. e.* two ſignificant Sounds) join'd together; and I dare ſay, Inſtances of this kind are not to be found in any of the modern Languages. This therefore was the Method which Men took to make Words of more Syllables than one, they joined together their Monoſyllables, and that afforded a new Set of Words for the enlarging their Language; and if this may be allowed me, it will, I think, lead us to the firſt Step taken towards altering the firſt Characters of Mankind. As they only doubled their Sounds, ſo they might at firſt only repeat their Marks, and the two Marks put together, which ſingly were the Characters of the ſingle Words, were the firſt way of writing the double ones; and this I think muſt bring them a very conſiderable Step towards the contriving a Method of making Letters to ſtand for Sounds, and not for Words. When Men ſpake in Monoſyllables only, and made ſuch Marks for the Things they ſpoke of, as the Fancy of the firſt Author

had invented, and Cuſtom had made familiar to all that uſed them, they might go on as the *Chineſe* have, and never think of making their Marks ſtand for the Words they ſpoke, but rather for the Things they meant to expreſs by them; but when they once came to think of doubling or joining their Marks, in a manner that ſhould accord with the Compoſition of their Words, this would evidently lead them to conſider ſtrictly, that as Sounds may be made the Means of expreſſing our Thoughts, by agreeing to uſe particular Sounds for ſuch Thoughts as we would expreſs by them; ſo alſo may Characters be made the Marks of particular Sounds, by agreeing what Character ſhall be uſed for one Sound, and what for another. To give an Inſtance from ſome one of the Words I have before mentioned: Suppoſe *Kaſhaſh* to be the new invented Word, deſigned to ſignify what we call *to gather*, and ſuppoſe this new Word to be made by agreeing, as I ſaid, to put two known Words together, *Kaſh*, the Word for *Straw*, and *Saſh*, *to rejoice*; and ſuppoſe the ancient Character for *Kaſh* was ꝸ, and for *Saſh* was ꝸ, the Character then for *Kaſhaſh* would be ꝸꝸ. Here then it would be remarkable, that the Reader, however he might not obſerve it, when he met either of theſe Characters ſingle, yet he could not

not but ſee, when he met them together that each of them ſtood in the compound Word, for a Sound, and not for a Thing for the two Sounds, one of which each Character was to expreſs, were, when put together, to ſignify a very different Thing from thoſe, which each of them ſingly would have offered. If Language therefore was altered as I have hinted, which looks very probable from conſidering the Nature of the *Hebrew* Diſſyllables; and this Alteration of Language led to ſuch Duplication of Character as I have imagined, which is a Method very eaſy and natural for Men to fall into, we may ſee that they would be engaged in making Characters ſtand for Sounds before they were aware of it, and they could hardly do ſo long, before they muſt conſider it; and if they came once to conſider it, they would go on apace from one thing to another; they would obſerve how many Sounds the Words they had in use might be compounded of, and be hereby led to make as many Characters as they could frame ſingle Sounds, in which all others might be reſolved, and this would lead them directly to an Alphabet.

It is pretty certain, that various Nations from a difference of Pronunciation, and from the different Turn of Imagination that is always found in different Men

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would hardly, tho' agreeing in a general Scheme for the framing their Letters, yet happen to frame an Alphabet exactly the ſame, in either Shape or Number of Letters; and this we find true in fact: The *Arabian* and *Perſian* Alphabet have ſuch a Similitude, that they were probably derived one from the other. And the old *Hebrew* and *Arabian* (and perhaps the old *Egyptian*) Characters agree in ſo many Reſpects, as to give Reaſon to imagine that they were formed from one common Plan; tho' they certainly ſo differ in others, that we can't but think that the Authors of them ſat down and formed, tho' upon a common Scheme, yet in their own way, in the Countries which they planted. It is very probable, that there may have been in the World ſeveral other Alphabets very different from theſe. I think I have read of a Country in *India*, where they uſe an Alphabet of ſixty five Letters; and *Diodorus Siculus* (*a*) informs us, that in the Iſland of *Taprobane*, which we now call *Ceylon*, they anciently uſed but ſeven; but perhaps the Reader may be better informed in this Matter, if he conſults ſome Books which Biſhop *Walton* (*b*) directs to, and which I have not had opportunity of ſeeing, *viz.* *Poſtellus de* 12 *Linguis*, *Du-*

(*a*) Lib. 2. (*b*) Prolegom.

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retus de Linguis & Characteribus omnium Linguarum; the Alphabetical Tables of various Characters, publiſhed at *Francfort* 1596; and *Ja. Bonav. Hepburn*'s Seventy Alphabets, publiſhed at *Rome* 1616.

The Characters which are now commonly uſed in *Europe* being, as I have ſaid, derived from the ancient *Latin*; the ancient *Latin* from the old *Greek* Letters; the *Greek* Letters from the *Phœnician*; and the *Phœnician*, *Syrian*, ancient *Hebrew*, and *Aſſyrian*, having been much the ſame, I could willingly, before I cloſe this Eſſay, add a few Obſervations upon each of theſe in their Order.

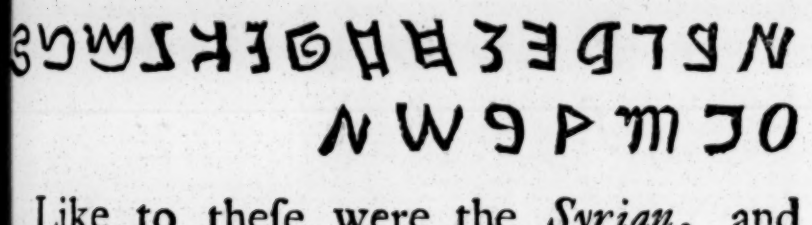
And 1. The ancient *Hebrew* Alphabet was not wrote in the preſent *Hebrew* Character, but in a Letter pretty much the ſame as the preſent *Samaritan*. *Buxtorf* and *Lightfoot* were not of this Opinion; but it has been abundantly proved by *Scaliger*, *Caſaubon*, *Grotius*, *Voſſius*, *Bochart*, Father *Morin*, *Breerwood*, *Capellus*, and *Walton*. Biſhop *Walton* has proved it beyond Contradiction, from ſome ancient *Jeruſalem* Coins, called *Shekels* (*a*). The *Rabbins*, *Talmudiſts*, Chriſtian Fathers, *Origen* and St. *Jerom*, all believed that

(*a*) De Siclorum Formis, in Prolegom. 3. § 29, 30. See Dr. Prideaux's Connect. Vol. I. Book 5. p. 496.

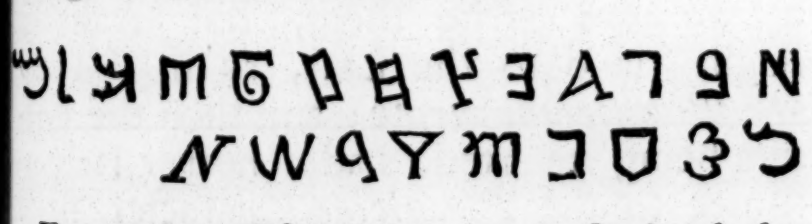
there

here had been a Change of the *Hebrew* Letters. St. *Jerom* aſſerts it very expreſsly (*a*). *Spanheim* and Dr. *Allix* took the other ſide of the Queſtion, but they have anſwered only a ſmall Part of the Arguments againſt them. This Change of the *Hebrew* Letters was made by *Ezra*, after the rebuildiug the Temple, when he wrote out a new Copy of the Law.

The old *Hebrew* Letters were wrote in this (*b*) manner.



Like to theſe were the *Syrian*, and *Phœnician*; the beſt Copy we can take of the old *Phœnician*, muſt be had from *Scaliger*, and are wrote thus:



From the *Phœnician* were derived the ancient *Greek* Letters, which, according

(*a*) In Præfat. ad Lib. Regum. (*b*) *There is no Reaſon to think the firſt and moſt ancient* Hebrew *Alphabet had thus many Letters.* Irenæus *ſays expreſly*, Ipſæ antiquæ & primæ Hebræorum Litteræ, & Sacerdotales nuncupatæ, decem quidem ſunt Numero.

to

to the moſt ancient Specimen we have o them, were thus written:

ΑΒΛΔΕΗΙΚLΜΝΟΠΡΣΤ

α β γ δ ε h ι κ λ μ ν ο π ρ σ τ

Theſe were probably the firſt Letters o the *Greek* Alphabet, which originally wer no more than ſixteen (*a*). Some time after theſe following Letters were added;

F Ξ Θ Υ Φ +

f ζ θ υ φ χ

for we find all theſe in the ancient *Sigea* Inſcription, publiſhed by Dr. *Chiſhull.*

The *Greek* Letters were not anciently wrote from the Left Hand to the Right as we now write them, but from the Right Hand to the Left, as the *Hebrew* and *Phœnicians* wrote; and then the Letters being inverted, had a nearer Reſemblance to the *Phœnician* Character, from whence they were taken, being wrote thus (*b*):

ΤSϘϞΟЧΜЯΙΚΗƎΔΛΒ

(*a*) Euſeb. in Chron. Num. 1617. (*b*) *We have Inſtances of this way of Writing in the* Etruſcan *Monuments, and upon ſome* Æolic *Coins.*

In time the *Greeks* left off writing from the Right to the Left in part, and retained it in part; that is, they began one Line from Left to Right, the next from Right to Left, the third from Left to Right, *&c.* This they called writing βουστροφηδὸν, or, as Oxen plough; the Lines in this way of writing being drawn in the manner of Furrows. *Pauſanias* mentions an Inſcription wrote in this manner (*c*), namely, that on the Cheſt of *Cypſelus* in the Temple of *Juno* at *Corinth*. *Periander*, the Son of *Cypſelus*, is ſuppoſed to be the Perſon who inſcribed it. The Laws of *Solon* were wrote in this manner (*d*). And *Chiſhull*'s *Sigean* Inſcription is a compleat Specimen of this ſort of Writing.

The Letter H in the old *Greek* Alphabet, did not ſound what we now call H, but was an Aſpirate like the *Engliſh* H. This was proved by *Athenæus* (*e*), and has been ſince further evidenced by *Spanheim*, from ſeveral ancient Coins (*f*); and there are no leſs than four Inſtances of it in the *Sigean* Inſcription.

The Letters E and O were anciently wrote in the ſame Characters, whether

(*c*) Pauſanias, Lib. 5. c. 17. (*d*) *See* Suid. & Harpocrat. in κάτωθεν νόμος. (*e*) Athenæi Deipnoſophiſt. l. 9. c. 12. (*f*) Spanheim. de præſtant. & uſu numiſm. antiq. Diſſert. 2. p. 95.

they were long or ſhort Vowels; for the ancient Alphabet had neither η, nor (*a*) ω. *Simonides* was the Perſon that invented theſe two long Vowels (*b*). The *Ionians* firſt uſed them, which occaſioned *Suidas* to call them *Ionian* Letters (*c*). The *Athenians* came into them by degrees, and they were ordered to be uſed in the publick Inſcriptions when *Euclid* was *Archon*. Before ω came into uſe, οι was wrote for ῳ, in the Dative Caſe ſingular of Nouns (*d*).

The ancient Alphabet having at firſt no υ, ου in the Genitive Caſe was conſtantly wrote ο: This appears both from *Quintilian* and *Athenæus*. *Athenæus*, in his *Convivium* (*e*), introduces *Achæus* remarking that Διονύσο was wrote upon an ancient Cup, whereupon all the Sophiſts determined that the Letter υ was omitted, becauſe the Ancients wrote ο inſtead of ου. *Quintilian* (*f*) remarks, that ο was anciently uſed ſometimes for a long Vowel, ſometimes for a ſhort Vowel, and ſometimes for a Syllable, that is, for the Diphthong ου.

We come now to the Letters that have been taken into the *Greek* Alphabet; and

(*a*) *See* Plato in Cratylo. (*b*) Suidas in Simonide. (*c*) Id. in Σαμίων ὁ Δῆμος. (*d*) *See* Scholiaſt in Euripid. in Phœniſſ. v. 688. *And there are two Inſtances of it in the Inſcriptions on the* Theban *Tripods.* (*e*) Lib. 11. c. 5. (*f*) De Inſtitut. Orator. l. 1. c. 7.

the

the firſt of them is Ϝ: this is a Character which is not now found in it; it was invented by the *Æolians*, who avoided having two Vowels come together in a Word, by inſerting this Ϝ where they happened to do ſo; they called it a *Digamma*, and the Sound or Power of it was much the ſame as our *Engliſh f*: *Priſcian* gives ſeveral Inſtances of it; in the Word δαΐον, wrote δάϜιϜον; Δημόφοον, wrote ΔημόφοϜον; Λαόχοον, wrote ΛαϜοχοϜον; and we have a remarkable Inſtance of it in the Inſcription on the Pedeſtal of the *Coloſſus* at *Delos* (*a*), where ἀϜυτο is wrote for αυτο; but the Inſcription being a ſhort one, and the Letters being truly ancient, ο being uſed for ϑ, according to what has been obſerved, I ſhall here tranſcribe it:

(*b*)ΟΑΓΥΤΟ ΛΙΘΟΕΜΙΑΝΔΡΙΑΣ
ΚΑΙ ΤΟ ΣΦΕΛΑΣ

i. e. ϑ̀ ἀυτῶ λίθϑ εἰμὶ ἀνδρίας χ̀ τὸ σφέλας

The Ϝ was probably derived from the *Hebrew* or *Phœnician Vau*, which was thus written: Ϝ

(*a*) Montfaucon. Palaiograph. Græca. l. 2. c. 1. p. 121.

(*b*) *I imagine that the Letter* T *at the Beginning of this Line muſt have been worn out when Copies were taken of it, and that it began* τῶ ἀυτῶ, *and not* ϑ̀ ἀυτῶ.

The Letter V, or υ, tho' an aſcitious Letter, was certainly in the *Greek* Alphabet very early, evidently before the Times of this Pedeſtal, or of the *Sigean* Stone. It is uſed on the Pedeſtal of the *Coloſſus* for the Vowel *u* in the Word αϜυτο; but I fancy it was deſigned originally for a ſofter *Digamma*, as the Conſonant *v* is ſofter than *f*. We have Inſtances of this in ſome *Greek* Words, and 'tis remarkable that the *Latins* took it ſo, and have for that reaſon put the V for the *Greek F*, in the Words they have taken out of the one Tongue into the other. This may be obſerved in the Words Ἄορνος, anciently wrote ΑϜορνος, in *Latin*, *Avernus*; and Ἀργειοι, *Argivi*. We find in *Priſcian*, δαϜιον, or δάνιον, for δήνιον, the firſt the moſt ancient way, and the ſecond perhaps after the ſofter V came into uſe. He gives another Inſtance in the Word ἠὼς, wrote ἀυὼς. *Dionyſius Halicarnaſſeus* obſerves, that ὐέλια was anciently wrote Ϝέλια (*a*), and in *Latin* we write it *Velia*.

Z was thought by *Pliny*, to be an original Letter of the *Greek* Alphabet; and he quotes *Ariſtotle* in Proof of it (*b*). *Scaliger* derives it from the *Hebrew* or *Phœnician Zain*, and thinks it was another γ, from its being wrote in a Word in

(*a*) Dion. Halicar. l. 1. c. 20. (*b*) Plin. l. 7. c. 56.

Dan.

Dan. i. 8. (*a*). I ſhould rather think it one of *Simonides*, or *Palamedes*'s Letters, it being commonly uſed as a double Conſonant, and ſtands for ΣΔ, or ΔΣ, as is evident from Σδεὺς, and Δσεὺς, being two ancient Words for Ζεὺς.

Θ, Φ, Χ, are allowed to be *Palamedes*'s Letters, and are only *Cadmus*'s Τ, Π, Κ, aſpirated, and were probably at firſt wrote ΤΗ, ΠΗ, ΚΗ (*b*).

There are two Letters more belonging to the *Greek* Alphabet, ξ and ψ. Theſe are only two Conſonants put together, and if *Palamedes* was not the Author of them, are certainly later than *Cadmus*. ξ is only κς, or γς; ψ is only πς, or βς; this has been obſerved and proved from ſeveral Inſtances in the *Baudelotian* Marble; and there is ſuch an Analogy between the Genitive Caſes of Nouns and their Nominatives, and the Future Tenſes of Verbs and their Preſent Tenſes, that the ſpelling of the one ſhews evidently how the other were anciently written; thus σαρκὸς and φλογὸς came from the ancient Nominatives σαρκς, and φλὸγς; and ὄπς and φλέβς were the ancient Words inſtead of ὄψ and φλεψ, as appears from their Genitives ὀπὸς and φλε-

(*a*) Digreſſ. ad num. Euſeb. 1617. (*b*) *There are ſeveral Inſtances of this in the Inſcriptions on the* Theban *Tripods*, ἀνέθηκε *is twice wrote* ΑΝΕΤΗΕΚΕ, *and* χ *is wrote* ΚΗ *in two Words, viz. in* πυγμαχέων, *and in* Μυναρχέων· *and* φ *is wrote* ΠΗ, *in the Word* Ἀμφιτρύων·

ϐὸς; κατήλιψ, κατήλιφϑ.; and ϛίξ, ϛιχὸς, ſhew that ψ is ſometimes uſed for φς, and ξ for χς.

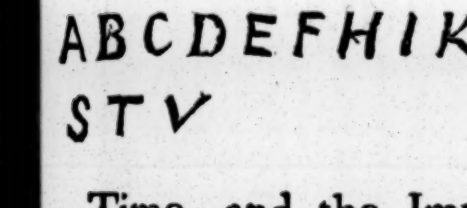
The *Greek* Alphabet did thus in time grow from ſixteen to twenty-four Letters; they were never reckoned more; ſo that the *F* and *V* muſt be counted to be but one and the ſame, for ſo they were originally; and theſe four and twenty were received and uſed, according to *Euſebius*, 1617 Years after the Birth of *Abraham*, in the Year after the Overthrow of the *Athenian* Power (*a*). Now the Surrender of *Athens* to the *Lacedæmonians* happening the Year before the (*b*) Magiſtracy of *Euclid*, this agrees perfectly well with the Account of *Suidas*, who ſuppoſes the twenty-four Letters to be received at *Athens*, by the Perſuaſion of *Archinous* the Son of *Athenæus*, when *Euclid* was *Archon* at *Athens* (*c*).

The *Greek* Letters did not keep exactly their firſt Shape, for it is obſervable that Length of Time introduces Changes into all Characters. We do not make Alterations in our Letters deſignedly, but accidentally; all Men never did write exactly alike; and hence it has happened, that frequent Mutations are to be found in all ancient Specimens of Letters. And thus

(*a*) *See* Chron. Euſeb. (*b*) Uſher's Annals. (*c*) Suidas in Σαμίων ὁ Δῆμϑ.

the

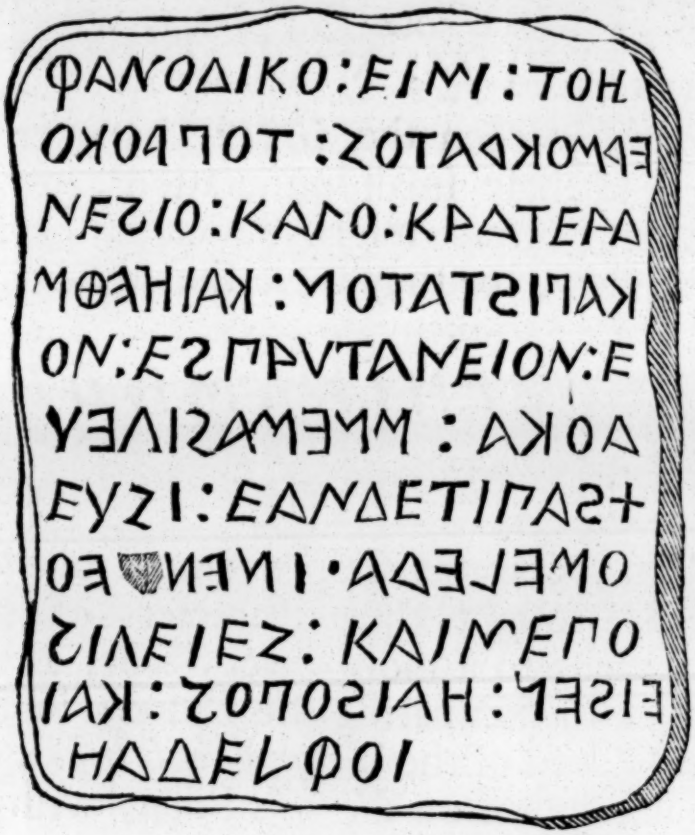
the old *Greek* A was ſometimes wrote Δ, and afterwards Α; Λ was wrote C, and Δ was wrote D; ι was wrote L; P was wrote R; Σ was wrote Ε, and V, Υ; when the *Greek* Character had received theſe ſmall Immutations, the old *Roman* Letters might be eaſily derived from them, for they were thus written:



Time, and the Improvement of good Hands brought the Characters of both Languages to a more exact Shape, as may be ſeen by comparing the Letters in *Scaliger*'s Copy of the Tripods at *Thebes*, and the Inſcription on *Herod*'s Pillar, with the common *Roman* Letters.

It may perhaps be entertaining to the Reader, to ſee Copies of ſome of the ancient Inſcriptions: I have therefore taken Copies of the *Sigean*, and of the Inſcriptions on the Tripods at *Thebes*, and of that on *Herod*'s Pillar, in which the Reader may ſee Inſtances of what we have been treating of, if he has not at hand the Works of better Writers.

The Sigean *Inſcription, and the ancient* Greek *Alphabet, according to Dr.* Chiſhull.



In modern Characters thus:

Φανοδίκη εἰμὶ τῆ
Ἑρμοκράτης τῆ πρυτα-
νησίη. καγὼ κρατῆρα
καπίστατον καὶ ἥθ-
μον ἐς πρυτάνειον ἔ-
δωκα μνῆμα σιγε-
ῦσι. ἐὰν δέ τι πάσχ-
ω μελεδαίνειν ἔω
Σιγείης καὶ μ' ἐποί
ησεν ὁ Αἴσωπ⊙ καὶ
οἱ ἀδελφοί.

The

The Old Greek *Alphabet.*

Α[Β]ΛΔΕ[F I]ΗΘΙΚLMN
ΟΠΡϚ&ϠΤΥΦ+

The Inſcriptions on the Tripods at Thebes, *from* Scaliger.

AMPHITRVON. M. ANETHEKEN.
EON APO TELEBOAON.

i. e. Αμφιτρύων μ' ἀνέθηκεν ἐὼν ἀπὸ τηλεβοάων.

SKAIOS. ΠVΛM AKHEON. ME.
HEKEBOLOI. APOLLONI.

NIKESAS. ANETHEKE TEIN ΓE
RIKALLES AΛALMA.

i. e. Σκαῖος. πυγμαχέων με ἑκηβόλῳ Ἀπόλλωνι
Νικήσας ἀνέθηκε τεῖν περικαλλὲς ἄγαλμα.

LAODAMAS. TRIPOD AVTON.
EVSKOPOI. APOLLONI.

MOVNARKHEON. ANETHEKE
TEIN. PERIKALLES. AΛALMA.

i. e. Λαοδάμας τρίπος' αὐτὸν εὐσκόπῳ Ἀπόλλωνι
Μουναρχέων ἀνέθηκε τεῖν περικαλλὲς Ἄγαλμα.

The

The Inſcription upon Herod's *Pillar, from Dr.* Chiſhull.

ΟΔΕΝΙ ΘΕΜΙΤΟΝ ΜΕΤΑΚΙΝΕΣΑΙ ΕΚ
ΤΟ ΤΡΙΟΓΙΟ ΗΟ ΕΣΤΙΝ ΕΓΙ ΤΟ ΤΡΙΤΟ
ΕΝ ΤΕΙ ΗΟΔΟΙ ΤΕΙ ΑΓΓΙΑΙ ΕΝ ΤΟΙ
ΗΕΡΟΔΟ ΑΓΡΟΙ ΟΓΑΡ ΛΟΙΟΝ ΤΟΙ
ΚΙΝΕΣΑΝΤΙ ΜΑΡΤΥΣ ΔΑΙΜΟΝ ΕΝΗΟΔΙΑ

This is wrote on one Side of the Pillar; on the other Side thus:

ΚΑΙ ΗΟΙ ΚΙΟΝΕΣ ΔΕΜΕΤΡΟΣ ΚΑΙΚΟΡΕΣ
ΑΝΑΘΕΜΑ ΚΑΙ ΧΘΟΝΙΟΝ ΘΕΩΝ.

In modern *Greek* thus:

ὐδενὶ θεμιτὸν μετακινῆσαι ἐκ τοῦ τριοπίο
ὅ ἐστιν ἐπὶ τῷ τρίτῳ ἐν τῇ ὁδῷ τῇ Ἀππίᾳ ἐ
τῷ Ἡρώδε ἀγρῷ. ὐ γὰ λώϊον τῷ κινήσαντι. Μάρ
τυς Δαίμων Ἐνοδια. - - - - - - - - - - - - κα
οἱ κίονες Δήμητρος καὶ Κόρης Ανάθημα κα
χθονίων θεῶν.

The SACRED *and* PROPHANE

HISTORY

Of the WORLD *Connected.*

BOOK V.

WHEN *Athothes*, *Thyoth*, or *Pathruſim* the King of *Thebais* died, about the Year of the World 2002, he was ſucceeded in Part of his Dominions by a Perſon of the ſame Name; and the other Part was governed by a King named *Cencenes*. The Country of *Thebais* is divided into two Parts by the River *Nile*: *Thyoth*, the ſecond of that Name, governed the Country towards *Aſia*; the other Part, which was ſituate on the other ſide of the River, was ſubject to *Cencenes*, and called

called the Kingdom of *This*, from a City of (*a*) that Name near *Abydos*, which City was the Metropolis of this new-erected Kingdom. The Kings of *This* never raiſed themſelves to any Height of Glory; we have little more of them than their Names. *Athothes*, the ſecond King of *Thebes*, reign'd 32 Years; and *Cencenes*, the firſt King of *This*, 31. About this time, at *Memphis*, *Meſochis*, *Soiphis*, *Teſortaſis*; and in lower *Egypt*, called *the Land of Tanis*, *Ariſtarchus* and *Spanius* ſucceeded one another as Kings of theſe Countries.

A. M. 2034, when *Athothes* the ſecond King of *Thebes* died, *Diabies* ſucceeded him; he reign'd nineteen Years, and died *A. M.* 2053; and the Year before *Diabies* began his Reign, *Venephes* ſucceeded *Cencenes* at *This*: *Venephes* built ſome Pyramids in a Plain towards *Libya*, in the Deſert of *Cochome* (*b*). Of the ſucceeding Kings of *Egypt*, we have nothing but Names, and the Dates of their Reigns, which the Reader may ſee by conſulting Sir *John Marſham*, who has given the moſt exact Tables of them.

(*a*) Θὶς πόλις Αἰγυπτία πλησίον Ἀβύδου. Steph. in voc.

(*b*) *Sir* J. Marſham *ſuppoſes theſe Pyramids to be in Number 18, of a ſmaller Size than thoſe which were afterwards reckoned among the Wonders of the World.* Can. Chron. p. 46.

There was a Family which dwelt amongſt the *Babylonians*, and made a conſiderable Figure in theſe Ages, and muſt therefore be particularly mentioned. At the Diviſion of Mankind, *Arphaxad*, the Son of *Shem*, lived near the Place which *Aſhur* ſome time after built for them (*a*), and which was named *Ur* of the *Chaldees*. Part of his Family lived here with him: He had two Grandſons, *Peleg* and *Jocktan*: *Jocktan* and his Aſſociates travelled, and were ſeated from *Meſha* to *Sephar*; *Peleg* and his Deſcendants lived here at *Ur*, until the latter End of the Life of *Terah*, the Father of *Abram* (*b*). The *Chaldeans*, who at this time governed this Country, were corrupted in their Religion; and *Terah*'s Anceſtors at firſt complied with them (*c*), but *Terah* endeavoured to begin a Reformation, and put his Family upon adhering to the true Worſhip of God; this cauſed a Rupture between him and the *Chaldeans*, and occaſioned the firſt Perſecution on account of Religion, for the *Chaldeans* drove them out of the Land (*d*).

Terah hereupon, with *Abram*, *Nahor*, and his Sons, and with *Lot* the Son of *Haran* (for *Haran* died before they left *Ur*) and with as many as would adhere

(*a*) Vid. Sup. (*b*) Gen. xi. 28---31. (*c*) Joſ. xxiv. 2. (*d*) Judith. v. 8.

to

to them, travelled, in order to find a more quiet Reſidence; they croſſed over *Meſopotamia*, and ſettled in the Parts of it moſt diſtant from the *Babylonians*; and as they encreaſed they built themſelves Houſes, and in time made a little Town or City, which they named the City of *Nahor*; and they called the Land the Land of *Haran*, perhaps in Remembrance of their Relation of that Name, who was dead. Here they lived until the Death of *Terah* (*a*).

After *Terah*'s Death there aroſe ſome Difference about Religion amongſt them alſo. *Terah* does not ſeem to have brought his Family to the true Worſhip of God; and *Nahor*, who continued in the Land of *Haran* after *Terah* died, appears evidently to have deviated from it. The God of *Abraham* and the God of *Nahor* is ſo mentioned (*b*), as to imply a Difference of Religion between *Laban* and *Jacob*, founded upon ſome different Sentiments of their Fore-fathers; for if their Sentiments about the Deity had been exactly alike, an Oath in the ſame uniform Expreſſion had been ſufficiently binding to both of them, and there had been no need for each to adjure the other, as it were, by his own God: Nay, we are expreſly told, that both *Terah* and *Nahor* went a-

(*a*) Gen. xi. 28---32. (*b*) Chap. xxxi. ver. 53.

ſtray

ſtray in their Religion, and that for that Reaſon *Abraham* was ordered to remove from them. *Your Fathers* (ſays (*a*) *Joſhua*) *dwelt on the other ſide the Flood*, or River, namely *Euphrates*, i. e. in *Meſopotamia, in old time, even Terah the Father of Abram, and the Father of Nahor, and they ſerved other Gods, and I took your Father from the other ſide the Flood*, or River, *and led him throughout all the Land of Canaan.* *Abraham* therefore, upon Account of ſome Defection in his Family from the true Worſhip of God, upon receiving an Admonition to do ſo (*b*), took *Sarah* his Wife, and *Lot* his Brother's Son, and all their Cattle and Subſtance, and as many Perſons as belonged to them, and went away from his Country and Kindred, and Father's Houſe, and travelled into the Land of *Canaan.*

The Land of *Canaan* (*c*) was at this time poſſeſſed by the Deſcendants of *Canaan* the Son of *Ham*, ſo that *Abram* was only a Traveller or Sojourner in it. The Earth was not at this time ſo full of People, but that there was in every Country Ground enough, and to ſpare, and any Traveller might come with his Flocks and Herds, and find convenient Places enow to ſuſtain himſelf and Family, without do-

(*a*) Chap. xxiv. Ver. 2. (*b*) Gen. xii. 1, 4, 6. (*c*) Ver. 6.

ing

ing Injury to, or receiving Moleſtation from any Perſon. Accordingly *Abram* travelled until he came to the Plain of *Moreh* in *Sichem* (*a*); here it pleaſed God to repeat a Promiſe which he had before made him, That he would give all that Land to his Children; upon which *Abram* built an Altar, and worſhipped. Some time after he removed thence, to a Mountain between *Bethel* and *Hai* (*b*), and there he built another Altar. He continued in this Place but a little time, for he kept on travelling to the South, 'till at length there happened a Famine in *Canaan* (*c*), upon account of which he went to live in *Egypt*. And this is the Hiſtory of *Abram*'s Family, for above 300 Years after the Diſperſion of Mankind; and ſince the firſt *Æra* or *Epoche* of the *Hebrew* Chronology is commonly made to end here; (for from this Journey of *Abram*'s into *Canaan*, they begin the 430 Years, during which time the Children of *Iſrael* were only Sojourners, having only unſettled Habitations up and down in Kingdoms, not their (*d*) own;) I ſhall carry on my Hiſtory no further in this Volume, but ſhall only endeavour to fix the Time of theſe Tranſactions; and ſince we have met with Accounts of different Religions, thus ear-

(*a*) Gen. xii. 7. (*b*) Ver. 8. (*c*) Ver. 10.
(*d*) Exod. xii. 40.

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ly in the World, I will endeavour to enquire what Religion at this time was, and how and wherein it differed in different Countries.

As to the Time of these Transactions, it is easy to fix them; for first of all, from the Flood to the Birth of *Terah*, the Father of *Abram*, is 222 Years, as may be computed from the Genealogies given us by *Moses*, *Gen.* xi. (*a*). *And Terah lived seventy Years, and begat Abram, Nahor and Haran* (*b*). We must not understand this Passage as if *Terah* had these three Sons when he was seventy Years old, or as if *Abram* was born in the seventieth Year of *Terah*'s Life, for *Abram* was but (*c*) seventy-five Years old when he travelled into *Canaan*, and he did not go into *Canaan* until *Terah*'s Death (*d*), and *Terah* lived to be 205 Years old; so that *Abram* must be born in the 130th Year of his Father's Life. *Haran* might perhaps be born in the seventieth Year of *Terah*, for he was, by many Years, the eldest Son; he had a Daughter (*e*) *Milcah*, old enough to be Wife to *Nahor* Brother of *Abram*;

(*a*) Ver. 10---25. *From the Flood to the Birth of* Arphaxad, *are two Years; thence to the Birth of* Salah, 35; *thence to the Birth of* Eber, 30; *thence to the Birth of* Peleg, 34; *thence to the Birth of* Reu, 30; *thence to the Birth of* Serug, 32; *thence to the Birth of* Nahor, 30; *thence to the Birth of* Terah, 29; *in all,* 222 *Years.* (*b*) Gen. xi. 26. (*c*) Chap. xii. Ver. 4. (*d*) Chap. xi. 32. Acts vii. 4. (*e*) Gen. xi. 29.

and *Lot* the Son of *Haran* ſeems to have been of much the ſame Age with *Abram*. The Removal from *Ur* of the *Chaldees* into *Meſopotamia* was in the ſeventieth Year of *Abram:* for the Promiſe made to *Abram* was before (*a*) he dwelt in *Haran*, and it was 430 Years (*b*) before the Law; but from the Birth of *Iſaac* to the Law, was 400 Years (*c*); and therefore the Promiſe made at *Ur*, 430 Years before the Law, was made 30 Years before the Birth of *Iſaac*, who was born when *Abram* was 100 Years old; ſo that the Promiſe made 30 Years before, was when *Abram* was 70, and we muſt ſuppoſe the Removal to *Haran* to be upon this Promiſe, and much about the Time of it. *Abram* went into *Canaan* when he was 75 Years old (*d*), *i. e.* five Years after he came to *Haran*. And thus *Abram* was born in the 130th Year of *Terah*, 352 Years after the Flood, *A. M.* 2008, went from *Ur* to *Haran* when he was 70 Years old, *i. e.* 422 Years after the Flood, *A. M.* 2078, he removed into *Canaan* five Years after, *i. e.*

(*a*) Acts vii. 2. (*b*) Gal. iii. 17. (*c*) Iſaac *was the Seed to whom the Promiſe was made*, Heb. xi. 18. Gen. xvii. 19. *And as he was born in a ſtrange Land, and the Seed was to be a Stranger in a Land not theirs for* 400 *Years, before God would begin to take Vengeance upon the Nation that oppreſſed them*, Gen. xv. 13, 14. *ſo from hence, to* Moſes's *appearing for the Delivery of the* Iſraelites, *will be found to be about* 400 *Years.* (*d*) Gen. xii. 4. ut ſupr.

427 Years after the Flood, *A. M.* 2083; his going into *Egypt* was probably two or three Years after this, and, according to the Tables of the *Egyptian* Kings of theſe Times, *Abram*'s coming into *Egypt* was about the fifteenth Year of *Toegar Amachus*, the ſixth King of *Thebes*, and about the tenth Year of *Miebidus*, the ſixth King of *This*, and about the thirty-third Year of *Achis*, the ſixth King of *Memphis*. The Name of the King of *Lower Egypt*, into whoſe Kingdom *Abram* travelled, is loſt, according to *Syncellus*; the Scripture calls him *Pharaoh*, but that is only a general Name belonging to the *Egyptian* Kings. *Africanus* (*a*) ſays his Name was *Rameſſomenes*. According to *Caſtor* (*b*), *Europs*, the ſecond King of *Sycyon*, reign'd at this Time.

In my Computations beforegoing, I have indeed fixed the Birth of *Abraham* according to the *Hebrew* Chronology, that ſeeming to me the moſt Authentic. The Chronology of theſe Times, both in the *Septuagint* and *Samaritan* Verſions, is in many Particulars different from the *Hebrew*; and if I had followed either of them, I muſt have placed the Birth of *Abraham* later than I have done by ſeveral hundreds of Years; but there is ſo little to be ſaid in favour of the *Septuagint* or *Samaritan*

(*a*) In Chron. Euſeb. (*b*) In eod. ibid.

Chronology, in the Particulars in which it here differs from the *Hebrew*, that I think I ſhall incur no Blame for not adhering to them. I am not willing to enlarge upon this Subject; the Reader may ſee it fully treated in *Capellus*'s *Chronologia Sacra*, prefixed to Biſhop *Walton*'s *Polyglott Bible*; and he will find in the general, that the *Samaritan* Chronology of this Period is not of a Piece with the reſt of the *Samaritan* Chronology, but bears ſuch a Similitude to that of the *Septuagint*, that it may be juſtly ſuſpected to have been taken from it, to ſupply ſome Defect in the *Samaritan* Copy. It was indeed not very carefully tranſcribed, for it differs in ſome Particulars; but the Differences are ſuch, as unskilful or careleſs Tranſcribers may be ſuppoſed to have occaſioned.

As to the *Septuagint*, it differs from itſelf in the different Copies or Editions which we have of it; and the Chronology of theſe Times, given us from the *Septuagint*, by *Euſebius* and *Africanus*, is ſo different from what we now find in the printed *Septuagints*, that it is evident that they had ſeen Copies different from any that are now extant; ſo that there would be ſome Difficulty in determining what are the true Numbers of the *Septuagint*, if we were diſpoſed to follow them; but it is of no great Moment to ſettle which are the beſt

beſt Readings, becauſe at laſt the beſt is but erroneous, as differing from the *Hebrew* Text, which ſeems to offer the moſt authentic Chronology. The Differences between the *Greek* and *Hebrew* Chronology (ſetting aſide the Variations occaſioned moſt probably by Tranſcribers) may be reduced to two Heads. 1. In the Lives of the Patriarchs, from *Shem* to *Terah*, the *Septuagint* inſert 100 Years before the Time at which they had Children, *i. e.* the *Septuagint* make them Fathers 100 Years later than the *Hebrew* Text. 2. The *Septuagint* add a Patriarch not mentioned in the *Hebrew*, namely *Cainan*, making thereby eleven Generations from *Shem* to *Abraham*, inſtead of ten. As to the former of theſe Particulars, namely, the Addition of the 100 Years before the Births of the Patriarchs Children, it has been already conſidered in my Account of the Antediluvian Chronology, Book I. and the Anſwer that is given there to this Point, will ſuffice here, and therefore I refer the Reader to it, to avoid repeating what is there ſet down at large. 2. As to *Cainan*'s being one of *Abraham*'s Anceſtors, as the *Septuagint* ſuppoſe, great Streſs is laid upon it by ſome learned Men; they obſerve, that *Cainan*'s Name is inſerted in the Genealogy of our Saviour, *Luke* iii. which, they ſay, would not have been done, if the *Septuagint* were not right in

this Particular; for St. *Luke* being an inſpired Writer, would not have inſerted a Particular that is falſe, differing in it at the ſame time from the *Hebrew* Scriptures.

Father *Harduin* (*a*) is in great Difficulties about this Point; for finding *Cainan* omitted in the vulgar *Latin* Tranſlation in *Geneſis*, and inſerted in the ſame Tranſlation in *Luke*, and the Council of *Trent* having decreed, under Pain of *Anathema*, That all the Books of the Scriptures are in all Points and Particulars to be received, as they are ſet forth in that particular Tranſlation, he thinks himſelf obliged to defend both the Omiſſion of *Cainan* in the one Place, and the Inſertion of him in the other, and at the ſame time to make it out that *Salah* was born in the thirty-fifth Year of *Arphaxad*, according to *Geneſis* xi. 12. which he does in the following manner: 1. He ſays, *Arphaxad* and *Cainan* were very incontinent Perſons, and married more early than uſual; and that *Cainan* was born when his Father *Arphaxad* was but eighteen Years old; and that *Salah* was born when his Father *Cainan* was but ſeventeen: So that *Salah*, tho' not the Son, yet the Deſcendant of *Arphaxad*, was born when his Grandfather *Arphaxad* was but thirty-five. 2. He thinks

(*a*) Chronolog. Vet. Teſt. p. 20.

Moſes

Moſes omitted *Cainan*'s Name, being deſirous not to expoſe him and his Father for marrying ſo ſoon, and therefore put down *Salah* as deſcended from *Arphaxad*, in the thirty-fifth Year of his Life, which he really was, tho' not immediately as his Son, yet really deſcended of him, being his Grandſon: But, 3. St. *Luke* puts in *Cainan*'s Name, and he ſays he might very well do it, becauſe not mentioning the Times of their Nativities in his Genealogy, he did not hereby expoſe *Cainan* or *Arphaxad*, for their Fault before-mentioned. And thus the learned Men of the Church of *Rome* are forced to labour to cover the Blunders, and palliate the Errors of their Church; and thus it will always happen, where fooliſh and erroneous Poſitions are eſtabliſhed by Canons and Decrees. Some Men of Learning will have a Zeal to defend the Communion they are Members of, and in ſo doing, muſt bear the Misfortune of being forced into Argumentations, which muſt appear ridiculous to the unbyaſſed World, in order to obtain the Character of good Church-men in their own Country. But to return: *Cainan* is inſerted in the *Septuagint* Bible, and in St. *Luke*'s Goſpel, but there is no ſuch Name in the *Hebrew* Catalogue of the Poſtdiluvian Patriarchs: To this I anſwer;

ſwer; *Euſebius* and *Africanus*, both of them (beſides other Writers that might be named) took their Accounts of theſe Times from the *Septuagint*, and yet have no ſuch Perſon as *Cainan* amongſt theſe Poſtdiluvians. 2. They did not omit his Name thro' Careleſsneſs, for by the Number of Generations, and of Years which they compute from *Shem* to *Abraham*, it is plain they knew of no other Name to be inſerted, than what they have given us; therefore, 3. The ancient Copies of the *Septuagint*, from which *Africanus* and *Euſebius* wrote, had not the Name of *Cainan*. 4. This Name came into the *Septuagint* Copies, thro' the Careleſneſs of ſome Tranſcriber, who, thro' Inattention, inſerted an Antediluvian Name (for ſuch a Perſon there was before the Flood) amongſt the Poſtdiluvians, and having no Numbers for his Name, he wrote the Numbers belonging to *Salah* twice over. 5. Other Copies being taken from this erroneous one, the Name of *Cainan* in time came to be generally inſerted. 6. St. *Luke* did not put *Cainan* into his Genealogy; but, 7. Learned Men finding it in the Copies of the *Septuagint*, and not in St. *Luke*, ſome Tranſcribers remark'd in the Margin of their Copies, this Name, as thinking it an Omiſſion in the Copies of St. *Luke*'s Goſpel. 8. Later Copyers and Edi-

Editors finding it thus in the Margin, took it into the Text (*a*).

Let us now inquire what Religion at this Time was, and how it differed in different Countries. Corruptions in Religion were indeed very early; but it is very probable they were at firſt but few. The Religion of Mankind was almoſt one and the ſame, for many Years after they were divided from one another. We read that the *Chaldeans* were ſo zealous in their Errors, even in *Abram*'s Days, that they expelled him their Country for his diſſenting from them; but we have no reaſon to think, that either the *Canaanite* or the *Egyptian* were as yet devoted to a falſe Religion. The King of *Salem*, who was a *Canaanite*, of a different Family from *Abram*, was the Prieſt of the moſt High God (*b*) in the Country he was King of; and we do not find that *Abram* met with any Diſturbance upon account of his Religion from the Inhabitants of that Country, nor have we reaſon to think that his Religion was at this time different from theirs. In the ſame manner when he came to *Egypt*, God is ſaid to have ſent Judgments upon *Pharaoh*'s (*c*) Family, becauſe of *Abram*'s Wife; and the King of *Egypt* ſeems to have been in no wiſe a

(*a*) Capell. Chron. Sacr. (*b*) Heb. vii. 1. (*c*) Gen. xii. 17.

Stran-

Stranger to the true God, but to have had the Fear of him before his Eyes, and to be influenced by it in all his Actions. Religion was at this time, the Obſervance of what God had been pleas'd to reveal concerning Himſelf, and his Worſhip; and without doubt Mankind, in all Parts of the World, for ſome Generations, adhered to it. The only wicked Perſons mentioned about this time in the World, were the *Sodomites*, and their Depravity was, not the Corruption of Falſe Religion, but Immorality. But I ſhall examine this Subject a little more exactly, and the beſt Method I can do it in, will be to trace and conſider the ſeveral Particulars of the true Religion of *Abram*; and in the next Place to inquire what Reaſons we have to think that the other Nations of the World agreed with *Abram* in his Religion; and laſtly, to examine when, and how, by what Steps and Means they departed from it.

I. Let us conſider what was the Religion of *Abram*. And here, as all Religion muſt neceſſarily conſiſt of two Parts, namely, of ſome Things to be believed, and others to be performed, ſo we muſt enquire into *Abram*'s Religion under theſe two Heads. All Religion, I ſay, conſiſts of Faith and of Practice. Faith is a Part of even Natural Religion; for *he that cometh*

cometh unto God (*a*) *muſt believe that he is, and that he is a Rewarder of them* that ſerve him; and this Faith will oblige him to perform the Practical Part of Religion; for if there is a God, and he is a Rewarder of his Servants, it neceſſarily follows, that we muſt take Care to ſerve and pleaſe him. But let us inquire what the former Part of *Abram*'s Religion was, what his Faith was; what he believed.

And in the general, *Abram* muſt unavoidably have had a very lively Senſe, and firm Belief of the common Attributes of Almighty God; theſe he muſt have been convinced of from the Hiſtory of Mankind, from God's Dealing with the World. The very Deluge muſt have fully inſtructed him in this Faith. We cannot imagine that he could receive the Accounts of that aſtoniſhing Vengeance, executed upon a wicked World, which, without doubt, were tranſmitted down from *Noah*'s Sons to their Deſcendants, eſpecially in thoſe Families which adhered to the Worſhip of the true God; I ſay, he could not have the Account of this remarkable Tranſaction tranſmitted to him in all its Circumſtances, without being inſtructed from it to think of God, 1. That he takes Cog-

(*a*) Heb. xi. 6.

nizance

nizance of what is done on the Earth. 2. That he is a Lover of Virtue, but an Abhorrer of Vice; for he preſerved a well-diſpoſed Family, but deſtroyed a wicked and ſinful World. 3. That God has infinite Power to command Winds and Rains, Seas and Elements, to execute his Will. 4. That as is his Power, ſo is his Mercy; he was not deſirous that Men ſhould periſh; he warned them of their Ruin, in order to their Amendment, 120 Years before the executing his Vengeance upon them. A Senſe of theſe things muſt have led him, *Laſtly*, to know and believe that a Being of this ſort was to be ſerved and worſhipped, feared and obeyed. A general Faith of this ſort *Abram* muſt have had, from a Conſideration and Knowledge of what had been done in the World; and the World was as yet ſo young, the very Perſons ſaved in the Flood being ſtill alive, and their immediate Children, or Grand-Children, being the chief Actors in theſe Times, that no Part of Mankind can well be conceived to have deviated much from this Faith: But then, *Abram*'s Faith went ſtill further, for he believed ſome things that were revealed to him by Almighty God, over and above the general Truths before-mentioned. As it had pleaſed God to deſign from the Fall of Man, a Scheme, which in Scriptue is ſometimes

times called (*a*) *the Will* of God, ſometimes the (*b*) *Counſel* or *Deſign* of God; ſometimes *the hidden Wiſdom*, or *Purpoſe* of God, by which Mankind were to be redeemed from the Ruin, which the Sin of our firſt Parents had involved us in: So he was pleaſed to give various Hints and Diſcoveries of it to ſeveral Perſons in the ſeveral Ages of the World, from *Adam*, to the very Time when this Purpoſe, ſo long before concerted, was to take Effect and be accompliſhed; and the receiving and believing the Intimations thus given, was a Part of the Religion of the Faithful, in their ſeveral Generations.

From *Adam* to the Flood, we have but one Intimation of this Sort, namely, that which is contained in the Threatning to the Serpent (*c*), *That the Seed of the Woman ſhould bruiſe* the Serpent's *Head:* a Propoſition, which, if taken ſingly, and by it ſelf, may perhaps ſeem to us ſomething dark and obſcure; but I would obſerve from the very learned Dr. *Sherlock* (*d*), that thoſe Writers who endeavour to pervert the Meaning of this Promiſe, and

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(*a*) Epheſ. i. 9. Heb. x. 7---10. (*b*) Acts ii. 23. xx. 27. Epheſ. i. 11. 1 Cor. ii. 7. Epheſ. iii. 11. 2 Tim. i. 9.
(*c*) Gen. iii. 15. (*d*) *Dr.* Sherlock's Uſe and Intent of Prophecy, Diſc. 3. *well worth every one's ſerious Peruſal, and which gives a better Account of what I am in this Place hinting, than I can expreſs, without I were to tranſcribe at large what he has offered.*

to give the Words a Senſe not relating to the *Meſſiah*, under a Pretence of adhering to a literal Interpretation of Scripture, cannot, in this Place, make it ſpeak common Senſe; and I might add, that the Words of the Prophecy cannot, without breaking thro' all Rules of Grammar and Conſtruction, admit of the Interpretation which they would put upon them. They inquire, By what Rules of Language, *the Seed of the Woman* muſt ſignify one particular Perſon? I anſwer, In the Place before us, it cannot poſſibly ſignify any thing elſe; the Verſe, if tranſlated exactly from the *Hebrew*, would run thus: *I will put Enmity between thee and the Woman, and between thy Seed and her Seed. He ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* If by the *Seed of the Woman*, had been meant the Deſcendants of *Eve*, in the Plural Number, it ſhould have been, *they ſhall bruiſe thy Head, and thou ſhalt bruiſe their Heels.* The *Septuagint* took particular Care in their Tranſlation to preſerve the true Meaning of it, by not uſing a Pronoun that might refer to the Word *Seed*, but a Perſonal Pronoun, which beſt anſwers the *Hebrew* Word הוא, or *He* in *Engliſh*. Αὐτὸς σῦ τηρήσει κεφαλὴν, καὶ σὺ τηρήσεις αὐτῦ πτέρναν.

When God was pleaſed to admoniſh *Abram* to go out of his Country, from his Kindred and Relations, he encouraged him

him by giving larger Intimations of the Mercies he deſigned the World. The firſt of theſe Intimations is recorded *Gen.* xii. God there promiſes, upon requiring him to leave his Kindred and Father's Houſe, "That he would give him "and his Deſcendants Abundance of Happineſs and Proſperity; that of him "ſhould ariſe a great Nation; that his "Name ſhould be famous; that he ſhould "be a Bleſſing," *i. e.* exceedingly happy or bleſſed; "That he would advance his "Friends, *bleſs them that bleſſed him*, "and depreſs his Enemies, or *curſe them* "*that curſed him*;" and moreover added, that *in him all the Families of the Earth ſhould be bleſſed*, but not in him perſonally, for it was afterwards explain'd to him (*a*), *In thy Seed ſhall all the Nations of the Earth be bleſſed.*

This Expreſſion of all Nations being bleſſed in *Abram*, or in *Abram*'s Seed, is by ſome Writers ſaid to mean no more, than that *Abram* and his Poſterity ſhould be ſo happy, as that thoſe who had a mind to bleſs, or wiſh well to their Friends, ſhould propoſe them as an Example or Pattern of the Favours of Heaven, *in thee ſhall all the Families of the Earth be bleſſed*, i. e. all People of the World ſhall bleſs, or wiſh well to their

(*a*) Gen. xxii. 18.

Friends

Friends [*in thee*, i. e.] according to what they ſee in thee, according to the Meaſure of thy Happineſs. *To be bleſſed in one*, ſays a learned (*a*) Writer, implies, according to the Genius of the *Hebrew* Language, as much as to wiſh the ſame Degree of Happineſs, as is poſſeſſed by the Perſon alluded to, or propoſed as the Pattern of the Bleſſing; of this (ſays the ſame Writer) we have a remarkable Inſtance in the Hiſtory of the Bleſſing beſtowed by *Jacob* upon *Ephraim* and *Manaſſeh* (*b*): *And he bleſſed them that Day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim and Manaſſeh*; whence it is plain, that the Meaning of *Jacob* in ſaying, that *in thee ſhall Iſrael bleſs*, was, that *Ephraim* and *Manaſſeh* ſhould be propoſed as Examples of Bleſſing; ſo that People were to wiſh to thoſe they intended to bleſs, the ſame Happineſs which God had beſtowed upon *Ephraim* and *Manaſſeh*. As this is an Expoſition of the Promiſe to *Abram*, which is conceived ſufficient to ſhew, that that Promiſe had no Relation to the *Meſſiah*, ſo I have expreſſed it in its whole Force, and I think it may be very clearly confuted; for, 1. The learned Critick above-named has very evidently miſtook the Expreſſion. *To bleſs a Perſon in*

(*a*) Juricu Critical Hiſtory. Vol. 1. Cap. 1. (*b*) Geneſis xlviii. 20.

one,

one, eſpecially when explained by additional Words, *God make thee as ſuch an one*, which is the Caſe in the Bleſſing of *Ephraim* and *Manaſſeh*, may eaſily be apprehended to be propoſing the Perſon ſo mentioned as a Pattern of the Bleſſing or Happineſs wiſh'd to him, and that, without laying any Streſs upon the Genius or Idiom of the *Hebrew* Tongue, for the Words can really have no other Signification; but to ſay a Perſon ſhall *be bleſſed in*, or *by thee*, without any Addition of Words to give the Expreſſion another Meaning, is evidently to ſay, that Thou ſhalt bleſs or make that Perſon happy, by being a Means of his Proſperity. The Expreſſion (*a*) in the one Place is *in thee ſhall Iſrael bleſs*, or expreſs their good Wiſhes to one another; and the Expreſſion is unqueſtionably clear, for it is added how they ſhould ſo bleſs, namely, by ſaying, *God make thee as Ephraim and Manaſſeh*. In the other Paſſage it is, *all Families ſhall be bleſſed in* or by *thee*, i. e. ſhall be made happy by thee, for this is the natural Senſe of the Expreſſion; and, unleſs ſomething elſe had been added, the

(*a*) *The Expreſſion* Gen. xlviii. 20, *is* בך יברך ישראל *in which the Verb is active. The other Expreſſion is,*
ונברכו בך כל משפחת האדמה. Gen xii. *or,*
והתברכו בזרעך כל גויי הארץ. Gen. xxii. *in both which Places the Verb is Paſſive.*

Words cannot be turned to any other Meaning. 2. None of the ancient Verſions give the Words our Author's Senſe, but ſome of them the very Senſe I have explained them in. 3. The beſt Interpreters have always taken them in the Senſe I am contending for. St. *Paul* (*a*) expreſly tells us, that by *the Seed of Abram* was meant, not the Deſcendants of *Abram*, in the Plural Number, but a ſingle Perſon; and the Writer of the Book of the *Acts* (*b*) mentions *Chriſt* as the particular Perſon, who, according to this Promiſe, was to bleſs the World: And indeed, the ſuppoſing this Promiſe to be fulfilled in Chriſt is abſolutely neceſſary, becauſe neither *Abram*, nor any Perſon deſcended from him, but *Chriſt*, was ever, in any tolerable Senſe, a Bleſſing, or means of Happineſs to all the Families of the Earth. Here, therefore, God enlarged the Subject of *Abram*'s Faith, and revealed to him, that a Perſon ſhould be deſcended from him, who ſhould be a Bleſſing to the whole World. There are ſeveral Places in Scripture, where God, as Circumſtances required, repeated the Whole or Part of this Promiſe; in the Plain of *Moreh* (*c*); and again, after *Lot* and *Abram* (*d*) were parted from one another; and afterwards the Particulars of this Pro-

(*a*) Gal. iii. 16. (*b*) Acts iii. 25. (*c*) Gen. xii. 7. (*d*) Chap. xiii. Ver. 15, &c.

miſe were further explained, as I ſhall obſerve in its proper Place. This therefore was the particular Faith of *Abram*, over and beſides what Reaſon and Obſervation might dictate to him concerning God and his Providence: He received the Diſcoveries which God was pleaſed to make him of his deſigning an univerſal Benefit to the World, in a Perſon to be deſcended of him, and *Abram* believed whatever it pleaſed God to diſcover to him, and ſuch *his Belief was counted to him for Righteouſneſs*, it was a Part of his Religion.

There is a Paſſage in the new Teſtament, which, as it relates to *Abram*'s Faith, may not improperly be conſidered in this Place: Our bleſſed Saviour told the *Jews* (*a*), that *Abraham* had ſeen his Day, and rejoiced at it; from whence it is concluded, that *Abraham* had a Knowledge of Jeſus Chriſt to come, and that by looking forward, thro' Faith, he ſaw him as if then preſent, and embraced the Expectation of him, and rejoiced in him as his Saviour. But to this it is objected, 1. That it no where appears that *Abram* knew any thing of *Chriſt* (*b*), any further than that ſome one Deſcendant from himſelf ſhould be a Bleſſing to the whole

(*a*) John viii. 56. (*b*) *We have an Account of* Abram's *Faith*, Heb. xi. *and there is no mention in it of his believing in Chriſt.*

World. 2. They ſay, the interpreting this Paſſage in this manner, ſeems to deſtroy the Truth which our Saviour intended to eſtabliſh by it: Our Saviour ſpoke it (they ſay) in order to hint to the *Jews*, that he was a greater Perſon than what they took him to be, for that he not only now appeared and lived amongſt them, but that he had Ages before been ſeen by *Abraham*; from whence the *Jews* concluded, that he meant to aſſert what he upon their not believing it aſſured them was true, *ver.* 58, that he was older than *Abraham*; but if *Abraham* ſaw his Day only by looking forward in Faith to the Expectation of it, no ſuch Concluſion could follow from his ſo ſeeing it; he might thus ſee it, and yet the Saviour, whoſe Day he ſo look'd to, might be Ages younger and later than himſelf; therefore, 3. As the Deſign of this Paſſage was to prove *Chriſt* older than *Abraham*, ſo they argue the true Meaning of it is, that *Chriſt* was himſelf ſeen by *Abraham*, and ſo he really was; for, as many of the Fathers rightly conjecture (*a*), the divine Perſon, who was ſo often ſeen by *Abraham*, when

(*a*) *See* Euſeb. Hiſt. Eccleſ. Lib. 1. c. 3. Juſtin. Martyr. Dial. cum Tryph. p. 275, 277, 280, 281, 282. Irenæus Hereſ. l. 4. c. 11. Clem. Alexand. Pædag. l. 1. c. 7. Tertull. contra Judæos c. 9. Id. contra Marcion. l. 2. c. 27. l. 3. c. 6. & contra Prax. c. 14. Cum multis aliis, qui citantur, & vindicantur in illuſt. Bullii Def. Fidei Nicenæ c. 1.

God

God was ſaid to appear to him, was our bleſſed Saviour then in Being Ages before *he took upon him the Seed of Abraham*; *Abraham* therefore, literally ſpeaking, ſaw him, and our Saviour might very juſtly conclude from *Abraham*'s thus ſeeing him, that he was really in Being before *Abraham*. I have expreſſed this Objection in its full Force, but I think the Objectors do not conſider the Accounts we have of *Abraham*'s Worſhip. *Abraham* built his Altars not unto God, *whom no man hath ſeen at any time* (*a*), but unto the Lord, who appeared to him; and in all the Accounts which we have of his Prayers, we find they were offered up *in the Name of this Lord:* Thus at *Beerſheba*, he invoked, *in the Name of Jehovah, the everlaſting God* (*b*). Our *Engliſh* Tranſlation very erroneouſly renders the Place, *he called upon the Name of Jehovah*; but the Expreſſion *Kara be ſhem* never ſignifies to call upon the Name: *Kara ſhem* would ſignify, to Invoke, or call upon the Name; or, *Kara el ſhem* would ſignify, to cry unto the Name; but *Kara be ſhem* ſignifies, to invoke in the Name, and ſeems to be uſed where the true Worſhippers of God offered their Prayers in the Name of the true Mediator, or where the Idolaters of-

(*a*) Gen. xii. 7. (*b*) Chap. xxi. 33. *See* Exod. xxiii. 21. *and* Iſaiah ix. 6.

fered their Prayers in the Name of falſe Ones (*a*); for as the true Worſhippers had but *one God*, and *one Lord*, ſo the falſe Worſhippers had *Gods many* and *Lords many* (*b*). We have ſeveral Inſtances of *Kara*, and a Noun after it, ſometimes with, and ſometimes without the Particle *el*, and then it ſignifies, to call upon the Perſon there mentioned; thus *Kara Jehovah*, is to call upon the Lord (*c*), and *Kara el Jehovah* imports the ſame (*d*); but *Kara be ſhem* is either, to *name by the Name* (as I have formerly hinted) or, to *invoke in the Name*, when it is uſed as an Expreſſion of Religious Worſhip.

As we have hitherto conſidered the Faith of *Abram*, we have now to treat of that Part of his Religion which concerned his Practice in his Worſhip of God. The Way and Method of worſhipping God in theſe early Times was that of Sacrifice, and, as I have already hinted that Sacrifices were a Divine, and not an Human Inſtitution, it ſeems moſt reaſonable to ſuppoſe, that there were ſome preſcribed Rules and Appointments for the due and regular Performance of this their Worſhip. *Plato* (*e*) lays it down for a general Rule, That all Laws and Appointments about

(*a*) 1 Kings xviii. 26. (*b*) 1 Corinth. viii. 5. (*c*) Pſalm xiv. 4. xvii. 6. xxxi. 7. liii. 4. cxviii. 5, &c. (*d*) 1 Samuel xii. 17. Jonah i. 6, &c. (*e*) De Legibus l. 6. p. 759.

Divine

Divine Matters muſt come from the Deity, and his Opinion herein is agreeable to that of the Sacred Writer (*a*), who obſerves, that a Perſon cannot be capable of being a Prieſt, to offer Sacrifice for Sins, unleſs he be appointed by God unto that Office; for *no Man taketh this Honour unto himſelf, but he that is called of God, as was Aaron.* It is, I think, therefore moſt probable, that as God at firſt appointed Sacrifices to be offered, ſo he alſo directed, 1. Who ſhould be the Prieſt or Sacrificer, to offer them; 2. What Sorts of Sacrifices ſhould be offered; 3. What Creatures ſhould be ſacrificed, and what not; and 4. With what Rites and Ceremonies their Sacrifices ſhould be performed.

As to the Perſon who was to be the Prieſt, or Sacrificer, it is generally agreed by the beſt Writers of all ſorts, that the Honour of performing this Office belonged to the eldeſt or firſt-born of each Family: "Before (*b*) the Tabernacle was "erected, private Altars and High-places "were in uſe for Sacrifices, and the eldeſt "of each Family performed the Sacrifice," and that in the following manner: 1. When the Children of a Family were to offer a Sacrifice, then the Father was the Prieſt: In this manner *Cain* and *Abel* offered their

(*a*) Heb. v. 4. (*b*) Tract. Melikim in Miſhna. 14.

Sacrifice; for it is not ſaid (*a*), that either of them actually offered, but that each of them brought his Offering. It is probable that *Adam* their Father offered it for them. 2. When the Sons of a Family were met together to offer Sacrifice, after they came to be themſelves Fathers of Houſes and Families of their own, and were ſeparated from their Father and Father's Houſe, their Father not being preſent with them, the eldeſt Son was the Prieſt, or Sacrificer, for himſelf and his Brethren; and this was the Honour which *Jacob* coveted when he bought *Eſau*'s Birth-right: "He had "a moſt earneſt Deſire (ſay the *Jewiſh* "Writers (*b*)) to obtain the Privilege of "the Firſt-born from *Eſau*; becauſe, as "we have it by Tradition, before the Ta-"bernacle, whilſt private Altars were in "uſe, the Eldeſt or Firſt-born was the "Sacrificer or Prieſt of the Family." And it is for this Reaſon that *Eſau* was called Prophane (*c*) for ſelling his Birth-right, becauſe he ſhewed himſelf to have but little Value for that religious Office, which was annexed to it. 3. All the Children of a Family, younger as well as elder, when they were ſettled in the World, and had Families of their own, had the Right of Sacrificing for their own Families, as Heads

(*a*) Gen. iv. (*b*) Bereſchit Rabba. fol. 7. (*c*) Hebrews xii. 16.

of

of them; of this we have ſeveral Inſtances in the Sacrifices of *Jacob* in his Return from *Laban* with his Wives and Children.

As to the ſeveral Sorts of Sacrifices which were to be offered, we do not find any expreſs mention of any other than theſe following: The *Expiatory* Sacrifice; this was that which *Abel* was ſuppoſed to offer; and it is generally held by all the beſt Writers, that the Father of every Family offered this Sacrifice, as *Job* did for his Children (*a*), daily. 2. They had *Precatory* Sacrifices, which were Burnt-offerings of ſeveral Creatures, in order to obtain from God ſome particular Favours; of this Sort was the Sacrifice of *Noah* after the Flood: *Noah builded an Altar unto the Lord, and took of every clean Beaſt, and of every clean Fowl, and offered Burnt-offerings upon the Altar. And the Lord ſmelled a ſweet Savour, and ſaid, I will not again curſe the Ground, neither will I ſmite every thing living any more — And God bleſſed Noah, and ſaid* —— (*b*). This Sacrifice of *Noah*'s, ſays *Joſephus* (*c*), was offered, in order to obtain from God a Promiſe, that the ancient and natural Courſe of things ſhould be continued, without being interrupted by any farther Calamities. If we attend to the Circum-

(*a*) Job. i. 5. (*b*) Gen. viii. 20. (*c*) Antiquitat. l. 1. c. 3.

ſtances

ſtances belonging to this Sacrifice, we find (Chap. viii.) that God promiſed this Favour, and enjoined them the Obſervance of ſome Laws, and covenanted, that they ſhould aſſuredly have the Mercies which he had prayed for. In much the ſame manner God covenanted with *Abram*, upon his offering one of theſe *Precatory* Sacrifices, to give him the Land of *Canaan* (*a*). *Abram* ſaid unto God, *Whereby ſhall I know that I ſhall inherit it?* And God ſaid unto him, *Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-dove, and a young Pigeon; and he took unto him all theſe, and divided them in the midſt, and laid each Piece one againſt another, but the Birds divided he not.* This was the Method and Order in which he laid them upon the Altar for a Sacrifice; and he ſat down to watch them, that the Fowls of the Air might not ſeize upon them; and about the going down of the Sun *Abram* fell aſleep, and in a Dream God revealed to him how, and in what manner he deſigned to give his Deſcendants the Land of *Canaan*. And after Sun-ſet, *Behold a ſmoaking* (*b*) *Furnace*

(*a*) Gen. xv. 8---18. (*b*) *Here is evidently a Miſtake in our* Hebrew Bibles; עבר, to paſs, *and* בער, to kindle, *or* burn, *are Words of exactly the ſame Letters; and thro' the Miſtake of ſome Tran-*

nace and a burning Lamp paſſed between thoſe Pieces, i. e. a Fire from Heaven conſumed the Sacrifice, and *in that ſame Day*, i. e. then, or at that time, *the Lord made a Covenant with Abram, ſaying*, &c. And thus I have ſet down all the Particulars of this Sacrifice, it being the fulleſt Deſcription we meet with, of this ſort of Sacrifice. Theſe *Precatory* Sacrifices might alſo be called *Federal*; the *Pſalmiſt* alludes to them, where he ſpeaks of thoſe *that* had *made a Covenant with God by Sacrifice* (*a*).

3. A third ſort of Sacrifice in uſe in theſe Times, was a Burnt-offering of ſome Parts of a Creature, with a Feaſt upon the remaining Parts, in order to ratify and confirm ſome Agreement or League between Man and Man: Of this we have a particular Inſtance in the Sacrifice and Feaſt of *Jacob* in the Mount with *Laban* and his Brethren. 4. They offered by way of Gratitude, Oblations of the Fruits and Product of their Tillage, *Cain brought of the Fruit of the Ground an offering unto the Lord.* 5. They made an Offering of Oil or Wine, when they made a

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Tranſcriber, Nabar *is in this Place inſtead of* Banar, *which would make the Senſe much more clear; the Meaning of the Place is, that the Parts of the Sacrifice ſmoaked firſt, and afterwards fell on Fire; and the Words rightly taken, do very well expreſs this:* Behold a ſmoaking Furnace and a burning Lamp [*not* paſſed *but*] kindled amongſt the Pieces. (*a*) Pſalm l. 5.

Vow,

Vow, or laid themſelves under a ſolemn Promiſe to perform ſome Duty, if it ſhould pleaſe God to favour them with ſome deſired Bleſſing. Thus *Jacob* when he went towards *Haran* (*a*) vowed a Vow, ſaying, *If God will be with me, and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on, ſo that I come again to my Father's Houſe in Peace, then the Lord ſhall be my God, and I will give the Tenth*, &c. And in order to bind himſelf to this Vow, he took the Stone —— and ſet it up for a Pillar, and poured Oil upon the Top of it. In the ſame manner in another Place (*b*), *Jacob ſet up a Pillar in the Place where God talked with him, even a Pillar of Stone, and he poured a Drink-offering thereon, and he poured Oil thereon.* Theſe are, I think, all the ſeveral Sorts of Offerings and Sacrifices, which we can prove to have been in uſe in theſe early Times; if they uſed any other, they have left us no Hints of them.

Let us now inquire what Creatures were offered in Sacrifice, and what not? to which I anſwer, all *clean* Beaſts whatſoever, and no other; and all *clean* Fowls, and no other. What the Number of the clean Beaſts and Fowls were, and when or how that Diſtinction began, are Points

(*a*) Gen. xxviii. 18---22. (*b*) Chap. xxxv. Ver. 14.

which

which the Learned have not given a full and ſatisfactory Account of. It ſeems moſt probable, from the Firſt Chapter of *Leviticus*, compared with the Sacrifice of *Noah* after the Flood, and with that of *Abram*, Gen. xv. that the *clean* Beaſts uſed for Sacrifice were of the Cow-kind, or of the Sheep, or of the Goats, and that the *clean* Fowls were only Turtle-doves and young Pigeons. Theſe were all the Creatures which God appointed the *Jews* for Burnt-offerings; and theſe were the Creatures which *Abram* offered in his ſolemn Sacrifice, in order to obtain the Aſſurance of the Land of *Canaan*, and in this ſort of Sacrifice it was uſual to offer of every ſort of Creature uſed for Sacrifice, for ſo *Noah*'s Sacrifice, which was of this Sort, is deſcribed, *He took of every clean Beaſt, and every clean Fowl, and offered Burnt-offerings upon the Altar.* *Noah* took, ſays *R. Eleazar*, of all ſorts of clean Beaſts, namely, the Bullock, the Lamb, and the Goat; and from among the Birds, the Pigeon and Turtle-dove, and ſacrificed them.

Our laſt Enquiry was, What Ceremonies were uſed at this time in Religion: And here we can have but little to offer, becauſe we have few Particulars handed down to us. If we look into the Journeyings of *Abram*, we find, that where-ever he made any Stop, he conſtantly built an Altar;

tar; this he did in the Plain of *Moreh* (*a*); and afterwards when he removed, he built another in the Place where he pitched his Tent, between *Bethel* and *Hai* (*b*); and afterwards another, when he came to dwell in the Plain of *Mamre*. In the ſame manner *Iſaac* built an Altar at *Beerſheba* (*c*); and *Jacob* afterwards, both at *Shalem* (*d*) and at *Bethel* (*e*). In all Places where they fixed their Habitations, they left us theſe Monuments of their being very punctual and exact Performers of their Offices of Religion; but what the particular Ceremonies uſed in their religious Performances were, or what were the ſtated or occaſional Times of ſuch Performances, we cannot ſay with any Certainty; and therefore, tho' I cannot but think, with many learned Writers, that a great deal may be gueſſed upon this Subject, from obſerving what was afterwards enjoyned in the Law of *Moſes*, yet all that amounting at moſt to no more than Conjecture, I ſhall chuſe to omit it in this Place. We have indeed mention made of two particular Ceremonies of Religion, a very little after *Abraham*'s Time. *Jacob*, in order to prepare his Family to offer Sacrifice with him upon the Altar which he deſigned to make at *Bethel*, bids them

(*a*) Gen. xii. 7. (*b*) Ver. 8. Chap. xiii. Ver. 18. (*c*) Chap. xxvi. Ver. 25. (*d*) Chap. xxxiv. Ver. 20. (*e*) Chap. xxxv. Ver. 7.

(*a*) *be*

(*a*) *be clean*, and *change your Garments*. *Be clean*, i. e. waſh your ſelves, as Dr. *Lightfoot* (*b*) rightly interprets it, this being not only a moſt ancient Uſage, but a Ceremony univerſally practiſed by all Nations. It ſeems at firſt to have been appointed by God, to keep up in their Minds the Remembrance of the Deluge; they were to uſe Water upon their having contracted any Defilements, in order to hint to them, how God by Water had formerly waſhed away all the Pollutions of the World; for by a Flood of Waters he waſhed away all the wicked and polluted Men from off the Face of the Earth. That this was the firſt Occaſion of God's appointing Water to be uſed for their Purifications, ſeems very probable from the ſeveral Opinions which all ſorts of Writers have handed down to us about the Deluge. We learn from *Philo* (*c*), that the ancient *Jews* reputed the Deluge to be a Luſtration or Purification of the World; and *Origen* informs us (*d*), that their Opinion in this Point was embraced by the firſt Chriſtians; and the ſame Writer (*e*) ſays, that ſome eminent *Greek* Philoſophers were of the ſame Opinion, and *Plato* ſeems to hint it in ſeveral

(*a*) Gen. xxxv. 2. (*b*) Har. Evang. (*c*) Lib. quod deterior potior. p. 186. (*d*) Contra Celſum l. 4. p. 173. (*e*) Ib. 316.

Places (*a*),

Places (*a*) in his Works, and I think I may ſay St. *Peter* alludes to this Opinion (*b*), where he compares the Baptiſm of Chriſtians, to the Water of the Flood.

As they had their Altars for their Sacrifices, ſo they had *Proſeuchæ*, or Places of Retirement, to offer Prayers unto God, at ſuch times as they did not offer Sacrifices with them; and theſe *Proſeuchæ*, or Places of Prayer, were ſet round with Trees, in order to make them the more retired. A Place of this ſort *Abraham* prepared for himſelf in *Beerſheba* (*c*), and in it *he called upon the Name of the Lord the everlaſting God.*

There is one Ceremony more, which was appointed to *Abraham*, to be obſerved by him and his Poſterity, and that is Circumciſion, of which *Moſes* has given a full Account (*d*).

II. We are in the next Place to inquire how far the ſeveral Nations at this time in the World agreed with *Abram* in his Religion. And as all the Nations that were at this time in the World of any Figure, or of which we have any Accounts, were either the Inhabitants of *Perſia*, *Aſſyria*, *Arabia*, *Canaan*, or *E-*

(*a*) De Legib. l. 3. p. 676. & in al. (*b*) 1 Pet. iii. 20, 21.
(*c*) Gen. xxi. 33. (*d*) Chap. xvii.

gypt,

gypt, ſo I ſhall mention what may be offered concerning theſe, in their Order.

And 1. The *Perſians*. They for ſome time adhered to the true and pure Worſhip of God. They are remarkable beyond other Nations (*a*) for having had amongſt them a true Account of the Creation of the World, and they adhered very ſtrictly to it, and founded all their Religion upon it. The *Perſians* were the Children of *Shem*, by his Son *Elam*, as *Abraham* and his Deſcendants were by *Arphaxad*, and therefore the ſame common Parent that inſtructed the one Branch in the true Religion, did alſo inſtruct the other; and Dr. *Hyde* (*b*) remarks, that he could not find any Reaſon to think, but that they were for ſome time very ſtrict Profeſſors of it, tho' by degrees they corrupted it, by introducing Novelties and Fancies of their own into both their Faith and Practice. Dr. *Hyde* treats of the *Perſian* Religion under theſe three Heads: 1. He ſays the true Religion was planted amongſt them by *Elam*, but in time it was corrupted into (*c*) *Sabiiſm*. 2. Their *Sabiiſm* was reformed by *Abraham*, but in time they relapſed into it again. 3. They

(*a*) Hyde Religio veterum Perſarum cap. 3. (*b*) Id. c. 1. (*c*) Sabians *were the Worſhippers of the Hoſt of Heaven. See* Prideaux Connect. Vol. I. Book iii.

afterwards introduced *Magiiſm* (*a*). According to this Account, the *Perſians* were fallen into the Errors of the *Sabians* in *Abraham*'s Days, and were reduced by him back again to the true Religion; but in this Point, I ſhould think that learned Writer to be miſtaken: All his Accounts of their having been anciently *Sabians*, are taken either from the *Mahometan* Writers, or *Greek* Hiſtorians; but theſe Authorities only prove that they were *Sabians* before the *Magian* Religion took place amongſt them; but not that they were ſo as early as *Abraham*'s Days. He alſo imagines that their Religion was reformed by *Abraham*, and conſequently that it was corrupted before, or in his Days. Their ancient Accounts (he ſays) call their Religion *Millat Ibrahîm*, or *Kîſh Abrâhâm*, i. e. the Religion of *Abraham*; and their Sacred Book, which contains the Doctrines of their Religion, is called *Sohfi Ibrahîm*, i. e. the Book of *Abraham*; and he concludes from hence, that their firſt and moſt ancient Religion being planted amongſt them by *Elam* their firſt Founder, their Religion could not poſſibly be called the Religion of *Abraham*, unleſs he had reformed it from ſome Corruptions that were crept into it; and therefore he gives it as his Opinion, that

(*a*) Magians *were Worſhippers of Fire.* *See* Connect. ibid.

Abra-

Abraham did ſome time or other in his Life reduce them back to the true Worſhip; but it is remarkable, that he is very much at a Loſs to determine in what Part of *Abraham*'s Life he made this Reformation. He ſays, that they report *Abraham* to have lived ſome Part of his Life in *Bactria*, agreeably to what is remarked by one of their Writers, that *Balch* was the City of the Prophet *Abraham:* Now the City *Balch* was ſituate in the farther Parts of *Perſia*, towards *India*; but Dr. *Hyde* allows, that we cannot find from the Scripture, that *Abraham* ever travelled that way; nay further, that *Balch* was built by a King of *Perſia*, long after *Abraham*'s Time, and that the true meaning of the Expreſſion above-cited, that *Balch* was the City of the Prophet *Abraham*, was no more than this; namely, that *Balch* was a City eminent for the Profeſſion of *Abraham*'s Religion. Again, he would imagine the *Perſians* to have been brought over to *Abraham*'s Religion by the Overthrow which he gave the King of *Elam* and his Aſſociates, when he reſcued *Lot* from him; but this is an unſupported and very improbable Imagination. The true Reaſon for the *Perſians* having been anciently recorded to be of *Abraham*'s Religion, ſeems more likely to be this: As the Fame of *A-*

braham, and his oppoſing the *Chaldeans* in their Corruptions and Innovations, was ſpread far and near over all the Eaſt, and had reach'd even to *India*, ſo, very probably, all *Perſia* was full of it; and the *Perſians* not being then corrupted, as the *Chaldeans* were, but perſevering in the true Worſhip of the God of Heaven, for which *Abraham* was expelled *Chaldea*, might upon the Fame of his Credit and Reputation in the World, profeſs, and take care to deliver themſelves down to Poſterity, as Profeſſors of his Religion, in oppoſition to thoſe Innovations which prevailed in *Chaldea*. The firſt Religion therefore of the *Perſians* was the Worſhip of the true God, and they continued in it for ſome time after *Abraham* was expelled *Chaldea*, having the ſame Faith and Worſhip as *Abraham* had, except only in thoſe Points concerning which he received Inſtruction after his going into *Haran* and into *Canaan*.

The next People whoſe Religion we are to conſider, are the *Chaldeans*. They indeed perſevered in the true Religion but for a little time, for (as I before obſerved) about the ſeventieth Year of *Abraham*'s Life the *Chaldeans* had ſo far departed from the Worſhip of the God of Heaven, and were ſo zealous in their Errors, that upon *Abraham*'s Family refuſing to join

join with them, they expelled them their Country (*a*), ſo that we muſt paſs from them until we come to treat of the Nations that were corrupted in their Religion.

The People next to be conſidered are the *Arabians*, many of whom perſevered in the true Worſhip of God for ſeveral Ages, of which *Job* was an Inſtance perhaps in theſe Times of which I am treating, and (*b*) *Jethro* the Prieſt of *Midian* in the Days of *Moſes*. Their Religion appears in no reſpect to have differed from that of *Abraham*, only we do not find any Proof that they were acquainted with the Orders which were given him, or the Revelations made to him after he came into *Canaan*.

And if we look amongſt the *Canaanites*, here, as I before hinted, we ſhall find no Reaſon to imagine, that there was a Religion different from that of *Abraham*. *Abraham* travelled up and down many Years in this Country, and was reſpected by the Inhabitants of it, as a Perſon in great favour with God. *Melchiſedec* the King of *Salem* was a Prieſt of the moſt high God, and he received and entertained *Abraham* as a true Servant and particular Favourite of that God, whoſe Prieſt he himſelf was; *Bleſſed* (ſaid he) *be Abraham*,

(*a*) Judith v. 7, 8. (*b*) Exod. xviii. 10---12.

Servant of the moſt high God, Poſſeſſor of Heaven and Earth (*a*). The *Canaanites* gave *Abraham* no manner of Diſturbance, as the *Chaldeans* had done, during all the time that he ſojourned amongſt them, and we have no reaſon to imagine that they differed from him in their Religion. In the ſame manner when he came to *Gerar* (*b*), into the Land of the *Philiſtins*, he found *Abimelech* to be a good and virtuous King, one that received the Favour of Admonitions from God (*c*), and ſhew'd himſelf, by his obeying them, to be his true Servant. *Abraham* indeed, before he came amongſt them, thought the *Philiſtins* to be a wicked People, and imagined the Fear of God not to be in that Place (*d*), but the Addreſs of *Abimelech* to God, upon his receiving Intimations that *Sarah* was *Abraham*'s Wife, ſhews how much he was miſtaken in his Opinion of them: *Lord, wilt thou ſlay a righteous Nation? Said he not unto me, She is my Siſter? and ſhe, even ſhe her ſelf ſaid, He is my Brother: In the Integrity of my Heart, and Innocency of my Hands have I done this* (*e*). We find alſo that *Abimelech* made no Scruple of admitting *Abraham* for a Prophet, and of getting him to intercede for him. There is nothing in the

(*a*) Gen. xiv. 19. (*b*) Chap. xx. (*c*) Ver. 3. (*d*) Ver. 11. (*e*) Ver. 5.

whole

whole Account of this Affair, which intimates a Difference in Religion between *Abraham* and *Abimelech*, nor any thing which can intimate *Abimelech* not to be a Worſhipper of God in great Sincerity and Integrity of Heart. And this, I believe, was the State of the World at this time: The *Chaldeans* were ſomething ſooner ſettled than other Nations, and ſo began to corrupt their Religion more early; but in *Abraham*'s Time, all the other Nations, or Plantations, did adhere to the true Accounts of the Creation and Deluge, which their Fathers had given them, and worſhipped the true God according to what had been revealed to them, and in a manner not different from the Worſhip of *Abraham*, until God was pleaſed to make further Revelations to *Abraham*, and to injoin him Rites and Obſervances in Religion, with which he had not acquainted other Nations; and we ſhall find this true amongſt thoſe whom we are next to conſider; for

The *Egyptians* alſo at firſt worſhipped the true God. For as *Abraham* was received at *Gerar*, ſo alſo was he entertained at *Egypt* (*a*). We find indeed that the *Egyptians* fell into Idolatry very early; but when they had thus departed from the true Worſhip of God, we ſee evident

(*a*) Gen. xii. 14, &c.

Marks of it in their Converſation with thoſe who ſtill adhered to it; for in *Joſeph*'s time we are told, that *the Egyptians might not eat Bread with the Hebrews* (*a*), *for that was then* counted *an Abomination to them*; but in *Abraham*'s Time we meet with nothing of this ſort: *Abraham* was entertained by *Pharaoh* without the Appearance of any Indiſpoſition towards him, or any the leaſt Sign of their having a different Religion from that which *Abraham* himſelf profeſſed and practiſed. The Heathen Writers give us ſome Hints, that the *Egyptians* were at firſt Worſhippers of the true God. *Plutarch* teſtifies (*b*), that in *Upper Egypt*, the Inhabitants of that Country paid no Part of the Taxes that were raiſed for the Idolatrous Worſhip, aſſerting themſelves to own no Mortal Being to be a God, but profeſſing themſelves to worſhip their God *Cneph* only, whom they affirmed to be without Beginning, and without End. *Philo-Biblius* informs us (*c*), that in the *Mythologic* Times, they repreſented this Deity, called *Cneph*, by the Figure of a Serpent, with the Head of a Hawk in the middle of a Circle; but then he further tells us from the ancient Records, that the God thus repreſented was the Creator of all

(*a*) Gen. xliii. 32. (*b*) Plut. de Iſide & Oſiride, p. 359.
(*c*) Euſebius præp. Evang. L. 1. c. 10.

Things,

Things, a Being incorruptible and eternal, without Beginning, and without Parts; with ſeveral other Attributes belonging to the ſupreme God. And agreeable to this, *Porphyry* calls this *Egyptian Cneph* ὁ δημιουργὸν, i. e. *the Maker*, or *Creator* of the Univerſe (*a*). If we ſearch the *Egyptian* Antiquities, we may find in their Remains as noble and as true Notions of the Deity, as are to be met with in the Antiquities of any other People; theſe were certainly their firſt Principles, and as long as they adhered to theſe, ſo long they preſerved the Knowledge of the true Religion; but afterwards, when they came to add to theſe, Speculations of their own, then by degrees they corrupted and loſt it.

And thus at firſt there was a general Agreement about Religion in the World; and if we look into the Particulars of the Heathen Religion, even after they were much corrupted, we may evidently find ſeveral Practices, as well as Principles, ſufficient to induce us to think that all the ancient Religions in the World were originally the ſame. Sacrifices were uſed in every Country; and tho' by degrees they were disfigured by many human Ceremonies and Inventions, in the Way and Method of uſing them; yet I might ſay, the

(*a*) Id. Lib. 3. c. 11.

Hea-

Heathens generally offered the ſame ſorts of Sacrifices as were appointed to *Noah*, to *Abraham*, and to the other Servants of the true God. They offered *Expiatory* Sacrifices, to make Atonement for their Sins, and *Precatory* Sacrifices, to obtain extraordinary Favours: They had their Vows, and their Oblations. And many Inſtances of all theſe may be found in *Homer*, and in many other Heathen Writers. In the next Place, Prieſts were appointed to be the Sacrificers for them; and tho', when Civil Society came to be ſet up, it became as neceſſary to have National Prieſts, as it was in Families to have private ones; (Inſtances of which we meet with amongſt the true Worſhippers of God, *Melchiſedec* at *Salem*, as well as *Anius* at *Delphos* (*a*), being both Prieſt and King; and God himſelf appointing the *Iſraelites* a National Prieſt, when they afterwards became a People;) yet we find that amongſt the Heathens, for many Ages, the original Appointment of the Head of every Family to be the Prieſt and Sacrificer to his Family, was inviolably maintained, as may be proved from their private Feaſts, where neither the Publick, nor conſequently the publick Miniſters of Religion were concerned; and thus *Homer* very remarkably repreſents *Eu-*

(*a*) Virgil. Æn. 3.

mæus,

mæus, the Keeper of *Ulyſſes*'s Cattle, officiating as Prieſt (*a*) in the Sacrifice which he made when he entertained *Ulyſſes*, who viſited him in the Dreſs and Habit of a poor Traveller. In the ſame manner we have reaſon to think, that for a great while the Creatures uſed in Sacrifice were the ſame, as *Noah* called the *clean* Beaſts; for ſuppoſing *them* to be, as I before obſerved, only Bullocks, Sheep, or Goats, theſe were moſt anciently and moſt generally uſed by the Heathens: Time, indeed, and a continual Increaſe of Superſtition, made numerous Additions to all Parts of their Religion; but *Job*'s Friends amongſt the *Arabians* uſed Bullocks and Rams for their Burnt-offerings (*b*), and the *Moabites* (*c*) did the ſame in *Moſes*'s Time; and the common Expiations mentioned in *Homer*, are either [ἑκατόμβαι ταύρων ἠδ' Αἰγῶν] Hecatombs of Bulls or Goats, or [ἀρνῶν αἰγῶνίε τελείων] Lambs, and Goats without Blemiſh; and *Achilles* joins them all together (*d*), ſuppoſing that an Offering of one or other of theſe was wanting to avert the Anger of *Apollo*, hereby intimating theſe to be the common and ordinary Expiations. As to the Ceremonies uſed in the early Days, we have ſo ſhort an Account of what were uſed

(*a*) Odyſſ. 14. l. 432. 446. (*b*) Job. xlii. 8. (*c*) Numbers xxiii. 1. (*d*) Homer Il. 1.

in

in the true Religion, and there was ſuch a Variety of Additions made to the Falſe, that we cannot offer a large Compariſon between them; however we may obſerve, that the two ancient Ceremonies which I have taken notice of, namely, of waſhing and changing their Garments, in order to approach the Altar, univerſally took place in all the ſeveral ſorts of the Heathen Worſhip. Various Authors might be cited to prove this, which the Reader may ſee in Dr. *Spencer*'s Diſſertation upon the ancient Purifications; but there are two Lines of the *Latin* Poet, which deſcribe theſe two Rites in Words ſo agreeable to the Directions which *Jacob* gave his Family about them, that I ſhall ſet them down as a Specimen of the reſt.

Caſta placent Superis, purâ cum veſte venite,
Et manibus puris ſumite Fontis Aquam. Tibul.

Upon the Whole; It is remarkable, that ſome learned Writers, and Dr. *Spencer* in particular, have imagined that the Reſemblance between the ancient Heathen Religions, and the ancient Religion which was inſtituted by God, was in many Reſpects ſo great, that they thought that God was pleaſed to inſtitute the one in imitation of the other. This Concluſion is indeed a very wrong one, and it is the grand Miſtake which runs thro' all the Works of

of the very learned Author laſt mentioned. The ancient Heathen Religions do indeed in many Particulars agree with the Inſtitutions and Appointments of that Religion, which was appointed to *Abraham* and to his Family, and which was afterwards revived by *Moſes*; not that theſe were derived from thoſe of the Heathen Nations, but much more evidently the Heathen Religions were copied from them; for there is, I think, one Obſervation, which, as far as I have had Opportunity to apply it, will fully anſwer every Particular that Dr. *Spencer* has offered, and that is this; he is able to produce no one Ceremony or Uſage, practiſed both in the Religion of *Abraham* or *Moſes*, and in that of the Heathen Nations, but that it may be proved, that it was uſed by *Abraham* or *Moſes*, or by ſome of the true Worſhippers of God, earlier than by any of the Heathen Nations.

III. We are to inquire, How, and by what Means the ſeveral Nations in the World departed from the true Religion: and ſince *Diodorus Siculus* has given a very probable Account of the Riſe of falſe Religion in *Egypt*, I will begin there firſt, and endeavour to illuſtrate what I ſhall ſay of other Nations, from what we find of them.

The

The firſt Men of *Egypt*, ſays he (*a*), conſidering the World, and the Nature of the Univerſe, imagined two firſt eternal Gods; ſo that it was their Speculative Enquiries into the Nature of Things that led them into Errors about the Deity; and if we examine we ſhall ſee, that from *the Beginning* to the *preſent Times*, it has always been a vain Philoſophy, and an Affectation of *Science falſely ſo called*, that has corrupted Religion. The firſt *Egyptians* had without doubt a ſhort Account of the Hiſtory of the World tranſmitted to them; an Account of the Creation; of the Origin of Mankind; of the Deluge; and of the Method of Worſhip which God had appointed. As *Abraham* had received Inſtruction in theſe Points from his Fore-fathers, ſo alſo the *Egyptians* had from theirs; but they did not take a due Care not to deviate from what had thus been tranſmitted to them: Some great Genius or other thinking to ſpeculate, and to eſtabliſh ſuch Speculations as he judged to be true, and therefore very proper to be admitted into their Religious Enquiries, happened to think wrong, and ſo began a Scheme of Error, which others, Age after Age, refined upon and added to, until by Steps and Degrees they

(*a*) Diodor. Sic. Lib. 1.

built

built up the whole Frame of their Idolatries and Superſtitions.

The Perſon that firſt ſpeculated upon theſe Subjects was *Syphis*, the firſt of that Name (for his Succeſſor was likewiſe ſo called) a King of *Memphis*. This *Syphis* began his Reign about *A. M.* 2164, which is about eighty Years after *Abraham*'s coming into *Egypt*; he reigned ſixty-three Years, and ſo died above forty Years after *Abraham*; ſo that he may well be imagined to have heard of all the Tranſactions of *Abraham*'s Life, of his Fame in the ſeveral Countries where he had lived; and being a Prince that had an Ambition to raiſe himſelf a Reputation in the World (*a*), and ſeeing *Abraham*'s greateſt Glory to be founded upon his Religion, and the Revelations which God had been pleaſed to make him, he endeavoured to make himſelf conſpicuous the ſame way, and for that End περιόπτης εἰς Θεὸς ἐγένετο καὶ τὴ ἱερὰν συνέγραψε Βίβλον (*b*). A learned Writer (*c*) would ſeem to infer from theſe Words, that *Syphis* ſaw and converſed with God, as *Abraham* and the Patriarchs did. He tells us from *Manetho* in *Joſephus*, that *Amenophis* affected to

(*a*) Manetho *aſcribes to him the largeſt of the Pyramids, and ſo does* Herodotus. *See* Euſeb. Chron. (*b*) Syncellus p. 56.
(*c*) Marſham Can. Chron. p. 51.

have ſeen God, and anſwers *Joſephus*'s Query about it by hinting, that the Expreſſion of ſeeing God was *a Form of ſpeaking* common to the *Egyptians*, *Hebrews*, and other Nations at this Time. The learned Author expreſſes himſelf ſo dubiouſly in his whole Chapter, that one can't well ſay, whether he intends to inſinuate, that *Syphis* converſed with God as much as *Abraham*, or rather that neither of them converſed with God at all; but only each of them conſidering and contemplating what was moſt reaſonable, they gave the greater Authority to what they had a mind to impoſe, by pretending to have converſed with the Deity, and to have received their Orders from him; but nothing of this ſort follows from either what we read of *Syphis*, or from what *Manetho* reports of *Amenophis*, or from any of the Quotations which Sir *John Marſham* has cited upon this Subject; rather on the other Hand, the true Concluſion from them is this, that God was pleaſed to make ſeveral Revelations to *Abraham* and to his Deſcendants, and that, upon the Fame of theſe ſpreading abroad in the World, many Kings and great Men deſired greatly, and uſed Arts to have it thought that they had the ſame Favours ſhewn to them; as the Sorcerers and Magicians afterwards pretended to work Mi-

Miracles in order to appear to have the ſame Powers with thoſe which God had given to ſome other Perſons.

The Expreſſion περιόπτης εἰς Θεὸς ἐγένετο, does not ſignify, that he ſaw the Gods, but *contemplator in Deos fuit*, i. e. he ſpeculated about the Deities, and from his Speculations he wrote his Book. *Manetho* pretends that he had this Book of *Syphis*, but Sir *John Marſham* very judiciouſly queries whether Books were thus early; or whether they did not rather at this Time mark or inſcribe Memoirs and Hints of Things on Pieces of Stone, or Lumps of burnt Earth. *Manetho*'s Book might be a Tranſcript from ſome Remains of *Syphis*. We are told, that *Syphis*'s Doctrines were highly eſteem'd (*a*) amongſt the *Egyptians*, and that they followed them very ſtrictly; and Sir *John Marſham* (*b*) very juſtly remarks, that this King's Θεοπλία, or Pretence of having ſeen God, was the Foundation of all the *Egyptian* Errors in Religion.

The Subſtance of what *Syphis* ſpeculated upon theſe Subjects, is given us by *Diodorus Siculus* (*c*) as the Sentiments of the moſt ancient *Egyptians* about Religion. He conſidered the World, and the Nature of the Univerſe, and examined the Influence which the Sun and Moon had

(*a*) Euſeb. Chron. (*b*) Can. Chron. p. 54. (*c*) Lib. 1.

upon it, how they (*a*) nouriſh'd, and gave Life and Vigour to all things; and concluded from hence, that they were two powerful and mighty Deities; and ſo inſtituted a Worſhip for them. And perhaps this was all that *Syphis* innovated. Other Errors were added afterwards. *Syphis* ſet himſelf to lay the Foundation of a rational Religion: He conſidered the Influence which the Luminaries of Heaven had upon the World, and becauſe it did not fall in with his Scheme of Speculation, he ſet aſide what his Anceſtors had before taught, that *in the Beginning God created the Heavens* as well as *the Earth*; the Sun, Moon, and Stars, as well as the Creatures of the lower World: Thus he reaſoned wrong, and ſo inſtead of inventing a good one, he defaced and corrupted the true Religion; and all this he was probably induced to by the Fame of *Abraham*, out of a Pride and Deſire to vie with him; for the *Egyptians* had a particular Inclination to affect to practiſe what they heard was introduced into *Abraham*'s Religion; they in a little time followed him into the Practice of Circumciſion, and when the Report of his intend-

(*a*) Plato *aſſerts the ancient* Grecians *to have been charmed with the ſame ſort of Argument,* ἅτε ἓν αὐτὰ ὁρῶνλες πάνλα ἀεὶ ῥέοντα δεόμῳ καὶ θεοντα ἀπὸ ταύτης τ φύσεως τ τῶ θεῶν Θεὸς αὐτὸς ἀ ποιομάσαι.

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ing to ſacrifice his Son *Iſaac* came to be known amongſt them, they inſtituted human Sacrifices, a barbarous Cuſtom, which continued amongſt them for five or ſix hundred Years.

I am ſenſible that ſeveral Writers have intimated, that the *Egyptians* were ſo far from copying after *Abraham*, that they pretend that *Abraham* rather imitated them in all his religious Inſtitutions; they ſay, that *Abraham* was not the firſt that uſed Circumciſion, but that he learnt it from the *Egyptians*. A noble Writer (*a*) ſeems very fond of this Opinion, but he has ſaid nothing but what *Celſus* (*b*) and *Julian* (*c*) ſaid before him. *Herodotus* is cited upon this Occaſion, affirming (*d*), that Circumciſion was a very ancient Rite amongſt the *Egyptians*, inſtituted by them ἀπ' Ἀρχῆς, *from the Beginning*. Again, in another Place he ſays, (*e*) that other Nations did not uſe Circumciſion, except thoſe who learnt it from the *Egyptians*. Again he tells us (*f*), that the *Colchians*, *Egyptians* and *Ethiopians*, and the *Phœnicians* and *Syrians* that lived in *Paleſtine* [i. e. as *Joſephus* rightly corrects him (*g*), the *Jews*] uſed Circumciſion, and they confeſs them-

(*a*) *Lord* Shaftsbury *Charact.* Vol. III. p. 52. (*b*) Apud Origen. p. 259. (*c*) Apud Cyrill. p. 354. (*d*) Lib. 2. c. 91. (*e*) Cap. 36. (*f*) Id. Lib. 2. c. 104. (*g*) Contra Apion p. 1346.

ſelves, ſays he, to have learnt it from the *Egyptians*. *Diodorus Siculus* (*a*) thought the *Colchians* and the *Jews* derived from the *Egyptians*, becauſe they uſed Circumciſion. And again, he ſpeaks of ſome other Nations, who, he ſays (*b*), were circumciſed after the manner of the *Egyptians*. This is the whole of what is offered from the Heathen Writers. That Circumciſion was uſed anciently by ſeveral Nations beſides the *Jews*, we do not deny, nay, we may allow it to have been practiſed amongſt the *Egyptians* ἀπ' ἀρχῆς, *from the Beginning*, not meaning by that Expreſſion from the firſt Riſe or Original of that Nation, but that it was ſo early amongſt them, that the Heathen Writers had no Account of the Original of it. When any thing appeared to them to be thus ancient, they pronounced it to be ἀπ' ἀρχῆς. That *Herodotus* himſelf meant no more than this by the Expreſſion, is evident from his own Words. We find him querying, whether the *Egyptians* learnt Circumciſion from the *Ethiopians*, or the *Ethiopians* from the *Egyptians*, and he is able to determine neither way, but concludes it to be a very ancient Rite (*c*). There had been no room for this Query, if he had before meant, that it was an

(*a*) Lib. 1. p. 17. (*b*) Lib. 3. p. 115. (*c*) Herodotus Lib. 2. c. 104.

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original Rite of the *Egyptians*, when he ſaid it was uſed by them *from the Beginning*; but amongſt the Heathen Writers, to ſay a thing was ἀπ' ἀρχῆς, *from the Beginning*, or that it was *very anciently* practiſed, are Terms perfectly ſynonymous, and mean the ſame thing. As to *Herodotus* and *Diodorus* declaring that the *Jews* learnt Circumciſion from the *Egyptians*, we anſwer, The Heathen Writers had but very little Knowledge of the *Jewiſh* Hiſtory; they are ſeldom known to mention them without making palpable Miſtakes about them. *Joſephus*'s Books againſt *Apion* give many Inſtances of numerous Miſtakes, which the Heathen Writers were in about the Hiſtory of the *Jews*; and the Account which *Juſtin* the Epitomizer of *Trogus Pompeius* gives of their Original (*a*), ſhews evidently, that they were but very ſuperficially acquainted with their Affairs, and therefore *Origen* might juſtly blame *Celſus* (*b*) for adhering to the Heathen Accounts of Circumciſion, rather than to that of *Moſes*; for *Moſes* has given a full and clear Account of the Original of the Inſtitution, they only offer

(*a*) Juſtin. Lib. 36. c. 2. (*b*) Origen contra Celſum, p. 17. *Sir* John Marſham *miſrepreſents* Origen, *intimating him to ſay, that* Moſes *ſaid in expreſs Words, that* Abraham *was the firſt Perſon that was circumciſed; whereas* Origen *only deduces what follows by a very juſt Inference from* Moſes's *Account of the Inſtitution of Circumciſion.*

imperfect Hints and Conjectures; nay and *Herodotus*, who ſays moſt of it, did not know (*y*) at laſt where it was firſt inſtituted, whether in *Egypt* or *Ethiopia*, and therefore not certainly whether in either. But there is one thing further to be offered, we have the Teſtimony of an Heathen Writer unqueſtionably confirming *Moſes*'s account of *Abraham*'s Circumciſion. We read in *Philo Biblius*'s Extracts from *Sanchoniathon* (*z*), that it was recorded in the *Phœnician* Antiquities, that *Ilus*, who was alſo called *Chronus*, circumciſed himſelf, and compelled his Companions to do the ſame. This *Ilus* or *Chronus*, ſays Sir *John Marſham* (*a*), was *Noah*, or at leaſt, according to (*b*) other Writers, he is pretended to have been a Perſon far more ancient than the times of *Abraham*; and therefore they ſay from this paſſage it appears that Circumciſion was practis'd before the times of *Abraham*. But to this I anſwer: The ſame Author that gives us this Account of *Ilus* or *Chronus*, ſufficiently informs us who he was, by telling us that he ſacrificed his only Son (*c*), nay and further we are informed from the *Egyptian* Records (*d*) of this very *Chronus*, that the *Phœnicians* called him *Iſrael*.

(*y*) *See his Query above-mention'd.* (*z*) Euſeb. præp. Evang. Lib. i. c. 10. p. 38. (*a*) Can. Chron. p. 72. confer cum p. 38. (*b*) Oper. Spencer. p. 56. (*c*) Euſeb. loc. ſup. citat. (*d*) Id. p. 40.

Chronus

Chronus therefore or *Iſrael*, who was reported to have ſacrificed his only Son, can be no other Perſon than *Abraham*, whom the Heathen Writers repreſent to have ſacrificed his only Son *Iſaac*: *Jacob* was the Perſon who was really called *Iſrael* (*e*), but the Heathen accounts (*f*) of *him* were, that he had ten Sons; ſo that here is only a ſmall Miſtake in applying the Name *Iſrael* to the Perſon who, they ſay, offered in Sacrifice his only Son, when in truth it was a Name that belonged to his Grandſon; but theſe Writers make greater miſtakes than this, in all parts of their Hiſtories: And thus it appears from this paſſage, not, as ſome Writers would infer from it, that Circumciſion was uſed in Heathen Nations Ages before *Abraham*, but that *Abraham* and his Family were circumciſed, and therefore unleſs they can produce a Teſtimony of ſome other Perſons being circumciſed cotemporary with, or prior to *Abraham*, we have their own Confeſſion that *Abraham* was circumciſed earlier, than they can give an Inſtance of any other Perſon's being circumciſed in the World. There are ſeveral Writers that have treated upon this Subject. Sir *John Marſham* and Dr. *Spencer* favour the Opinion of *Celſus* and *Julian*, but as I think what I have

(*e*) Gen. xxxv. 10. (*f*) Juſtin Lib. 36. c. 2.

already offered is ſufficient to ſhew what a bad Foundation it is grounded upon; ſo I ſhall add nothing further, but leave the Reader, if he thinks fit to inquire more into the Subject, to conſult thoſe (*g*) who have treated of it more at large.

As the *Egyptians* were led away from the true Religion by Speculations upon the Nature of the Univerſe; ſo the *Chaldeans* were perverted in the ſame manner. Their Idolatry began earlier than that of other Nations, as early as the Days of *Abraham*, as I before obſerved; but it was of the ſame ſort with that which the *Egyptians* firſt practiſed. We are told (*h*) that *Ninus* τὸν Νεβρωδ, i. e. τὸν τῦ Νεβρωδ, the Deſcendant or rather the Succeſſor of *Nimrod, whom they call the* Aſſyrian [as being the Founder of the *Aſſyrian* Empire] *taught the* Aſſyrians *to worſhip Fire*, not common Fire, I conceive, but the Sun, Moon and Stars, which they probably imagined to conſiſt of Fire (*i*); and in the proceſs of their Idolatry we are further informed of them, that they were the firſt

(*g*) *There are ſeveral Writers cited by* Fabricius, Biblioth. Antiqu. *p.* 383, *as oppoſers of the opinion of* Spencer *and Sir* J. Marſham, *viz.* Ramireſius, cap. 4. Pentecontarchi Nat. Alexand. ætate 3. vet. Teſt. diſſ. 6. Leydecker. de rep. Heb. Il. 4. Anton. Bynæus & Sebaſt. Schmidius in diſſ. & tractat. de circumciſione. Salom. Deylingius 6 obſerv. ſacrar. Rich. Montacutius orig. Eccleſ. & al. (*h*) Chronic. Alexand. p. 64. (*i*) Empedocles *took up this Opinion from the Ancients, and held* πυρινὰ τὰ ἄστρα. Plut. placet. Philoſ. L. 2. c. 13.

who

who ſet up a Pillar to the Planet *Mars*, and worſhipped it as a God (*k*). This therefore was the firſt Idolary of the *Babylonians* and *Aſſyrians*, and it is very probable that their early Skill in Aſtronomy led them into it: they had been Students of Aſtronomy for at leaſt 237 Years at the Birth of *Abraham*, and had made ſuch Obſervations all the time, as they had thought worth recording. What their Obſervations were we cannot ſay, but it is moſt likely, that they obſerved the Courſes of the heavenly Bodies as well as they were able, and according to their Abilities philoſophiz'd about their Nature and Influence upon the World, and their Philoſophy being falſe, a falſe Philoſophy naturally tended to introduce Errors in Religion.

The Sun, Moon, and the particular Star called *Mars*, were the firſt Objects of the *Chaldean*, *Babylonian*, or *Aſſyrian* Idolatry, and this ſeems to be confirmed by the Names which they gave to their ancient Kings. We cannot indeed infer any thing of this ſort from *Cteſias*'s Catalogue, for the Names he uſed are known not to be *Aſſyrian*, they are either *Greek* or *Perſian*, for he uſed ſuch Names as the *Perſians*, from whoſe Records he wrote, had tranſlated the old *Aſſyrian* Names

(*k*) Chronic. Alexand. p. 89.

into,

into, or he turned them into ſuch as his own Language offered to him, (a Liberty which has been uſed by other Writers; by the *Greeks*, when they called the *Egyptian Thyoth Hermes*, and again by the *Latins*, who named him *Mercurius*) but the ancient *Aſſyrian* Names were of another ſort; for in order to raiſe their Kings to the higheſt Honours, and to cauſe the People to think of them with the utmoſt Veneration, they commonly called them by the Names of two or three of theſe Planetary Deities put together, intimating them hereby to be Perſons under the extraordinary Care and Protection of their Gods. Thus their Kings and great Men were called *Peleſer* (*l*) *Belſhazzar* (*m*) *Belteſhazzar* (*n*) *Nebuchadnezzar* (*o*) *Nabonaſſar* (*p*), with other Names of the ſame ſort; in order to explain which we need only obſerve, that *Pil*, *Pal*, or *Pel*, or *Baal*, or *Bal*, or *Bel*, which was wrote Βῆλος in *Greek* or *Belus* in *Latin*, and ſometimes it is wrote *Phel*, or *Phul*, or *Pul*, for they are all the ſame Word, ſignifies Lord or King, and was the Name of the Sun, whom they called the Lord or King of the Heaven. *Baalah*, *Baalta*, *Belta* or *Beltes*, which ſignifie Lady or Queen,

(*l*) 1 Chron. v. ver. 6. (*m*) Dan. v. ver. 1. (*n*) Dan. i. 7. (*o*) Dan. iii. 1. (*p*) *The Name of* Beleſis. *Dr.* Prideaux Connect. p. 1.

were

were the Names of the Moon, whom they called *Queen of Heaven*. *Azer*, or *Azur*, or *Azar*, was the Name of *Mars*. *Gad* ſignifies *a Troop*, or *Hoſt*. And *Nabo*, or *Nebo*, was a Name for the Moon. From obſerving this it is eaſy to explain theſe Names of the *Aſſyrian* Kings. *Peleſer* is *Pel-Azar*, or a Man in the eſpecial Favour of the Sun and of *Mars*. *Belſhazzar*, i. e. *Bel-Azar*, or *Bel's-Azar*, a Word of the ſame Import with the former. *Belteſhazzar*, i. e. *Baalta*, or *Belta's-Azar*, i. e. a Perſon favoured by the Moon and *Mars*. *Nabonaſſar* is *Nabo-Azar*, i. e. a Favourite of the Moon and of *Mars*. *Nebuchadneſſar* is *Nabo*, or *Nebo-Gad-Azar*, or one favoured by the Moon, by the Hoſt of Heaven, and by *Mars*. And this Cuſtom ſpread into other Nations. *Beleazar* was the Name of a King of *Tyre*; and *Diomedes*, i. e. *one in the favour of* Jupiter, was one of the *Grecians* famous in *Homer*. The learned Dr. *Hyde* (*a*) differs a little from what I have here offered; he ſuppoſes *Bel* to be the Name of the Planet *Jupiter*; *Belta*, of *Venus*; *Nabo*, of *Mercury*; and *Gad*, of *Jupiter*; as if the firſt *Aſſyrians* worſhipped the ſeveral Planets of theſe Names; but I think it much to be queſtioned whether they diſtinguiſhed thus early between

(*a*) Rel. vet. Perſarum c. 2 p. 67.

the

the Planets and the other Stars. We are indeed told from the *Alexandrian Chronicon*, that they ſet up a Pillar unto *Mars*, as I before hinted; and very probably in time they diſtinguiſhed the other Planets and remarkable Stars, and took them into the Number of their Gods; but we do not find that they did this in the very early Days; for, according to *Diodorus Siculus* (*a*), when *Jupiter* was firſt worſhipped, he was conſidered not as a Star, or Planet, but as one of the Elements. And *Euſebius*, in his Account of the ancient *Egyptian* Worſhip of *Jupiter*, obſerves the ſame thing (*b*). And the *Phœnicians* in their firſt Uſe of this Name, intended to ſignify the Sun by it (*c*), and not the Star, or Planet, which was afterwards called *Jupiter*. The Aſtronomy of the Ancients was not ſo exact as we are apt to imagine it. Some accidental Thought or other might induce the *Aſſyrians* to pay a greater Honour to *Mars*, than to any other Star, as the *Egyptians* did to the Dog-ſtar, for the Influence (*d*) which they imagined that Star to have upon the flowing of the River *Nile*; and the *Aſſyrians* might very probably pay the like Honour to *Mars*, and not know him to be a Planet, nor yet

(*a*) Lib. 1. p. 11. (*b*) Præp. Evang. l. 3. c. 3. (*c*) Id. l. 1. c. 10. (*d*) Marſham. Can. Chron. in πεντατασδῆ p. 9.

di-

diſtinguiſh him, except by ſome odd Conceit or other which they had about him, from the reſt of the Hoſt of Heaven. *Voſſius* (*a*), and ſeveral other Writers, take the Words *Bel*, *Belta*, *Nabo*, and *Gad*, as I have taken them.

The *Perſians* corrupted their Religion in much the ſame manner: They are thought not to have fallen into ſo groſs an Idolatry as their Neighbours, but they did not keep up very long to the true and pure Worſhip of God. *Sabiiſm* was the firſt Error of this Nation. The Word *Sabiiſm* is of *Hebrew* Original, it comes from *Sabah*, which ſignifies an Hoſt; ſo that a *Sabian* is a Worſhipper of an Hoſt or Multitude, and the Error of the *Perſians* was, they worſhipped *the Hoſt of Heaven*. When, or by whom they were led into this Error, is uncertain, but very probably it was effected in much the ſame Method as that by which the *Egyptians* were ſeduced. It is thought that the *Perſians* (*b*) never were ſo corrupted, as intirely to loſe the Knowledge of the ſupreme God, and that they only worſhipped the Luminaries as his moſt glorious Miniſters, and conſequently with a Worſhip inferior to what they paid the Deity. They look'd up to Heaven, and conſider-

(*a*) De Origine & Progreſſ. Idololatriæ. (*b*) Hyde Religio vet. Perſarum, c. 1.

ed

ed the Glory and Brightneſs of the Lights of it, their Motion, Heat and Influence upon this lower World, and hereby raiſed in their Minds very high Notions of them. It was an ancient Opinion, that theſe Beings were all alive, and inſtinct with a glorious and divine Spirit (*b*); and what could their Philoſophy teach them better, when they were far from having true Notions about them: They ſaw them, as they thought, running their Courſes Day and Night over all the World, diſpenſing Life, and Heat, and Health, and Vigour, to all the Parts and Products of the Earth; they kept themſelves ſo far right as not to miſtake them for the true God, but they imagined them to be the moſt glorious of his Miniſters, that could be made the Object of their Sight, and not taking due Care to keep ſtrictly to what their Fore-fathers had delivered to them from Revelation about Religion, they were led away by their own Imaginations to appoint an idolatrous Worſhip for Beings which had been created, and *by Nature were no Gods.*

(*b*) *This Notion the Philoſophers in time improved into that noble Intimation given us in* Virgil.

Principio Cœlum, ac Terras, campoſque liquentes,
Lucentemque Globum Lunæ, Titaniaque Aſtra,
Spiritus intus alit; totamque infuſa per Artus
Mens agitat Molem, & magno ſe corpore miſcet.
Æneid. 6. v. 725.

And of this ſort was the Idolatry that firſt ſpread over *Canaan*, *Arabia*, and all the other neighbouring and adjacent Nations; and I might ſay the ſame was firſt propagated into the more diſtant and remote Countries. When the *Iſraelites* were preparing to take Poſſeſſion of the Land of *Canaan*, the chief Caution that was given them againſt their falling into the Idolatry of the Nations round about them, ſhews what the Religion and Idolatry of thoſe Nations was: And the Vindication which *Job* made for himſelf, intimates, that this was the Idolatry of the *Arabians* in his Days. He tells us (*c*), that he had *never beheld the Sun when it ſhined, nor the Moon walking in brightneſs; and that his Heart had not been enticed, nor his Mouth kiſſed his Hand*, i. e. he had never look'd up to the Sun and Moon, and bowed down to pay a religious Worſhip to them; or, (as *Moſes* expreſſes it in his Caution to the *Iſraelites*) (*d*), he had not *lift up his Eyes to Heaven, nor when he ſaw the Sun, and the Moon, and the Stars, even all the Hoſt of Heaven, was driven to worſhip and to ſerve them.* This therefore was the firſt and moſt ancient Idolatry.

And when the ſeveral Nations of the World had thus begun to deviate from

(*c*) Job. xxxi. 26, 27. (*d*) Deut. iv. 19.

the

the true Worſhip of God, they did not ſtop here, but in a little time went further and further into all manner of Superſtitions, in which the *Egyptians* quickly outſtripped and went beyond all the other Nations of the Earth. The *Egyptians* began, as I have ſaid, firſt with the Worſhip of the Sun and Moon; in a little time they took the Elements into the Number of their Gods, and worſhipped the Earth, the Water, the Fire, the Air (*e*); in time they looked over the Catalogue of their Anceſtors, and appointed a Worſhip for ſuch as had been more eminently famous in their Generations (*f*); and they having before this made Pillars, Statues, or Images in memory of them, they paid their Worſhip before theſe, and ſo introduced this ſort of Idolatry. In time they deſcended ſtill lower, and did not only worſhip Men, but, conſidering what Creatures had been moſt eminently ſerviceable to their moſt celebrated Anceſtors, or remarkably inſtrumental in being made uſe of by the firſt Inventers of the ſeveral Arts of living, towards the carrying forward the Inventions that were firſt found out, for the providing for the Conveniencies of Life, they conſecrated theſe alſo; and in later Ages, Vegetables, and inanimate things had a religious Regard paid to them. In this

(*e*) Diodor. Sic. l. 1. (*f*) Id. ibid.

manner

manner they fell from one thing to another, after *they ceaſed to retain God in their Knowledge*, according to what God had been pleaſed to reveal to them concerning himſelf and his Worſhip; becoming every Day more and more *vain in their Imaginations*, they wandered farther and farther from the true Religion, into all manner of Fooleries and Abominations.

At what particular Times the *Egyptians* took the ſeveral Steps that led them into their groſſer Idolatries, we cannot ſay, but we find they were got into them very early. They worſhipped Images, even the Images of Beaſts, before the *Iſraelites* left them, as appears from the *Iſraelites* ſetting up the Calf at *Horeb* (*g*), in imitation of the Gods which they had ſeen in *Egypt*; and it is remarkable that they were by this time ſuch Proficients in the Art of making theſe Gods, as to caſt them in Metal, for ſuch an Image was that which the *Iſraelites* ſet up; and this makes the Obſervation of *Pauſanias* appear very probable, who remarks (*h*), that the *Egyptians* had wooden or carved Images at the time that *Danaus* came into *Greece*; for ſuppoſing *Danaus*'s coming into *Greece* to be about the time where (*i*) the *Arundelian*

(*g*) Exod. xxxii. (*h*) In Corinthiacis. (*i*) *Archbiſhop* Uſher *ſuppoſes the* Parian Chronicon *to have been compoſed* Anno Mundi

lian Marble fixes it, *i. e.* a little before the time when *Moſes* viſited the Children of *Iſrael*, namely, *A. M.* 2494, it looks very probable that they had this ſort of Images thus early, becauſe it appears from what I before obſerved, that before twenty Years after this Time they were ſo improved as to make them of better Materials, and in a more curious and artful manner; for Archbiſhop *Uſher* places the *Exit* of the Children of *Iſrael* out of *Egypt* but nineteen Years after this Year, in which *Danaus* is ſuppoſed to have come into *Greece*. The Obſervation of *Pauſanias* was [ξόανα τὰ παίλα, μάλιϛα τὰ Αἰγύπλια] that the *Egyptian* Images were all wooden (*k*) or carved ones at that Time, *i. e.* at the time that *Danaus* left *Egypt*, which being, as will appear hereafter, ſeveral Years before he came to *Greece*, it is very probable that

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Mundi 3741; *and the Marble tells us that* Danaus's *coming into* Greece *was* 1247 *Years earlier, ſo that according to this Account it was* Anno Mundi 2494, *as I have placed it, which is about* 20 *Years before the* Iſraelites *going out of* Egypt. *(k) The Tranſlator of* Pauſanias *renders the Word* ξόανα, e ligno, *and ſo I find many Authors agree to take it.* Clemens Alexandrinus [*in* Cohortat. ad Gentes] *thinks* ξόανον *to be a carved Image of either Wood or Stone; and* Heſychius *ſays* ξόανα ἀγάλματα κυρίως τὰ ἐξ ξύλων ἠξεσμένα ἢ λίθων· *the beſt Explanation of the true meaning of the Word ſeems to have been deſign'd by* Euſebius [Præp. Evang. l. 3. c. 8.] *where he oppoſes it to a* σκέλμιον ἔργον, *meaning perhaps a molten Image; but the Paſſage is ſo corrupted, that there is no gueſſing at the true meaning of it. I have been in ſome Doubts whether* ξόανα *in* Pauſanias, *might not be a miſtake for* ζώικα, *or* ζώνα.

the

the Uſe of Images in *Egypt* was then in its firſt Riſe and Infancy, and that the Makers of them were not got further than to try their Art upon ſuch common and eaſy Materials as young Beginners would chuſe to make their firſt Attempts on. The Religion of *Egypt* was ſo entirely corrupted in *Moſes*'s time, that he could not venture upon ſuffering the *Iſraelites* to ſacrifice unto the Lord their God in the Land, for he told *Pharaoh* that it would be in no wiſe proper for them to attempt it (*a*), becauſe they would be obliged to *ſacrifice the Abomination of the Egyptians before their Eyes*, i. e. ſome of thoſe living Creatures which the *Egyptians* had conſecrated, and that they ſhould hereby ſo inrage *them*, that *they* would ſtone them for ſo doing; but *they* do not ſeem to have deviated thus far in the Days of *Joſeph*; *Joſeph* appears by all the Actions of his Life to have been a Man of Virtue, his Heart was full of the Hope and Expectation of the Promiſe which God had made to *Abraham*, to *Iſaac*, and to *Jacob* (*b*), and therefore he took an Oath of the Children of *Iſrael*, that when God ſhould viſit them, and bring them out of *Egypt*, they would carry away his Bones with them, and yet he married in *Egypt* the Prieſt of *On*'s Daughter (*c*); and afterwards, when the Land

(*a*) Exod. viii. 26. (*b*) Gen. l. 24, 25. (*c*) Chap. xli. Ver. 45.

was famiſhed, he took the Prieſts under his Protection, ſo as not to have them ſuffer in a Calamity which was ſo ſevere and heavy upon all the other Inhabitants of the Land (*a*). If the Religion of *Egypt* had at this time been ſo intirely corrupted, as it was in *Moſes*'s time, *Joſeph*, who had the ſame Faith as *Moſes* had, would ſurely no more than *Moſes* did, have ſat down in the Enjoyment of the Pleaſures and Honours and Riches of *Egypt*, but at leaſt, when *Pharaoh* had put him in full Power, ſo that *without him no Man lifted up his Hand or Foot in all the Land of Egypt* (*b*), he would have uſed his Credit with the King, and his Authority both with the Prieſts and the People, to have in ſome meaſure corrected their Religion, if there had been any of theſe groſſer Abominations at that time in it, and he might ſurely have as eaſily effected ſomething in this Matter, as he brought about a total Change of the Property of all the Subjects of the Land: But the Truth of the Matter was moſt probably this; The *Egyptians* and the *Iſraelites* were indeed at this Time in ſome reſpects of a different Religion, and not being able to join in Worſhip at the ſame Altar, they might not (according to their Notions of Things) eat with one another; but their Differences were not as

(*a*) Gen. xlvii. 22. (*b*) Chap. xli. 44.

yet

yet ſo wide, but that they could bear with *Joſeph*, and *Joſeph* with them: And therefore all their groſſer Corruptions, which led them to worſhip the Images of Beaſts and of Men, muſt be ſuppoſed to have ariſen later than theſe Days; and the time between *Joſeph*'s Death, and the Children of *Iſrael*'s going out of *Egypt*, being about a Century and half, they may very well be ſuppos'd to have been begun in the firſt Part of this Time, and the *Egyptians* to have had only carved or wooden Images, according to *Pauſanias*, until after *Danaus* left them, and to have ſo improved as to make molten Images before the *Iſraelites* Departure from them.

There is indeed one Paſſage in *Geneſis*, which ſeems to intimate that there was that religious Regard, which the *Egyptians* were afterwards charged with, paid to Creatures even in the Days of *Joſeph*; for we are informed, that he put his Brethren upon telling *Pharaoh* their Profeſſion, in order to have them placed in the Land of *Goſhen*, *for* or becauſe (*a*) *every Shepherd is an Abomination to the Egyptians.* I muſt freely acknowledge, that I cannot ſatisfy my ſelf about the Meaning of this Paſſage; I cannot ſee that Shepherds were really at this Time an Abomination to the *Egyptians*; for *Pharaoh* himſelf had his Shep-

(*a*) Gen. xlvi. 34.

herds, and when he ordered *Joſeph* to place his Brethren in the Land of *Goſhen* (*a*), he was ſo far from diſapproving of their Imployment, that he ordered him, if he knew of any Men of Activity amongſt them, that he ſhould make them Rulers over *his* Cattle; nay, the *Egyptians* were at this time Shepherds themſelves, as well as the *Iſraelites*; for we are told, when their Money failed, they brought (*b*) their Cattle of all ſorts unto *Joſeph*, to exchange them for Corn, and amongſt the reſt, their Flocks of the ſame kind with thoſe which the *Iſraelites* were to tell *Pharaoh* that it was their Profeſſion to take care of, as will appear to any one that will conſult the *Hebrew* Text in the Places referred to. Either therefore we muſt take the Expreſſion, that *every Shepherd was an Abomination to the Egyptians*, to mean no more than that they thought meanly of the Imployment, that it was a lazy, idle, and unactive Profeſſion, as *Pharaoh* ſeem'd to queſtion, whether there were any Men of Activity amongſt them, when he heard what their Trade was; or if we take the Words to ſignify a religious Averſion to them, which does indeed ſeem to be the true Meaning of the Expreſſion from the Uſe made of it in other Places of Scripture, then I do not ſee how it is reconcile-

(*a*) Gen. xlvii. 6. (*b*) Ver. 17.

able

able with *Pharaoh*'s Inclination to employ them himſelf, or with the *Egyptians* being many of them at this time of the ſame Profeſſion themſelves, which the Heathen Writers agree with *Moſes* (*a*) in ſuppoſing them to be.

The Learned have obſerved, that there are ſeveral Interpolations in the Books of the Scriptures, which were not the Words of the Sacred Writers. Some Perſons affecting to ſhew their Learning, when they read over the ancient MSS, would ſometimes put a ſhort Remark in the Margin, which they thought might give a Reaſon for, or clear the Meaning of ſome Expreſſion in the Text againſt which they placed it, or to which they adjoined it; and from hence it happened now and then, that the Tranſcribers from Manuſcripts ſo remarked upon, did, thro' miſtake, take a Marginal Note or Remark into the Text, imagining it to be a Part of it. Whether *Moſes* might not end his Period in this Place with the Words, *that ye may dwell in the Land of Goſhen*; and whether what follows, *for every Shepherd is an Abomination to the Egyptians*, may not have been added to the Text this way, is intirely ſubmitted to the Judgment of the Learned.

As the *Egyptians* did thus ſink into the groſſeſt Idolatries very early, ſo they pro-

(*a*) Diodorus Sic. Lib. 1.

pagated their Errors into all the neighbouring Nations round about them: The *Philiſtines* quickly came to have ſome of the Gods which the *Egyptians* ſerved; they had ſet up *Dagon* before *Eli*'s Time (*a*), and the Image of *Dagon* was in part an human Repreſentation, for it had an Head, Face, and Palms of Hands; and the Nations which the *Iſraelites* paſſed thro', after their coming out of *Egypt*, had amongſt them at that time Idols, not only of Wood and Stone [which were the ξόανα before mentioned, and the moſt ancient] but of Silver and Gold alſo (*b*): *Egypt* was the fruitful Mother of all theſe Abominations, and the nearer Nations were ſituated to, or the ſooner they had Acquaintance with *Egypt*, the earlier Idolatries of this ſort were practiſed amongſt them: For,

If we go into *Aſia*, into the Parts a little diſtant from *Egypt*, we find, that during all the firſt Ages, the Luminaries of Heaven or the Elements were the only Objects of their idolatrous Worſhip. *Baal*, or *Bel*, or *Baal-ſamen*, i. e. according to their own Interpretation (*c*), *the King* or *Lord of Heaven*, as the *Hebrew* Words *Baal-ſhemaim* would import, or *Baal-Zebub*, i. e. the Lord of Flies, (by which

(*a*) 1 Sam. v. (*b*) Deut. xxix. 16, 17. (*c*) Euſeb. Præp. Evang. l. 1. c. 10.

Names

Names they meant (*a*) the Sun) were the ancient Deities of the *Phœnicians*. The *Ammonites* worſhipped the ſame God under the Name of *Milcom* or *Moloch* (*b*), i. e. *Melech* or the King. The *Arabians* likewiſe worſhipped the Sun, under the Name of *Baal-Peor*, or *Baal-Phegor* (*c*). And the Men of *Sepharvaim*, who were brought out of *Aſſyria* into *Samaria*, in the Reign of *Ahaz* King of *Judah*, and *Hoſhea* King of *Samaria* (*d*), had *Anammelech*, i. e. the King of the Clouds; and *Adram-melech*, or rather *Adar-ha-melech*, i. e. *Adar*, or *Mars* the King, for their Gods; and very probably *Nergal* and *Aſhima*, *Nibhaz* and *Tartak*, the Gods of the other Nations that were brought with them, were Deities of the ſame ſort. Theſe, and ſuch as theſe, were the Gods worſhipped in the ſeveral Countries of *Aſia* in the firſt Days of their Idolatry, and ſome Nations did not deſcend lower for many Ages. The *Perſians* in their early Times had no Temples, Statues, Altars, or Images (*e*), but they ſacrificed on the Top of Mountains, to the Sun, Moon,

(*a*) Procop. Gazæus in 1 Kings xvi. Servius in 1 Æn. Damaſcius in vitâ Iſidori apud Photium. Euſeb. præp. Evang. l. 1. c. 7. (*b*) 1 Kings xi. 5. 7. Levit. xviii. 21. ibid. xx. 2, 3, 4, 5. (*c*) Theophraſt. Hiſt. Plant. l. 20. c. 4. Numb. xxv. Pſalm cvi. Hoſea ix. (*d*) 2 Kings xvii. 31. & 24. (*e*) Herodot. l. 1. Strabo. l. 15. Xenophon in Cyropæd. in multis loc. Briſſonius de regno Perſarum.

Earth,

Earth, Fire, and Water. The firſt Image that was ſet up amongſt them, was a Statue to *Venus*, and that was erected not 'till almoſt the End of the *Perſian* Empire, by a King whom *Clemens Alexandrinus* calls *Artaxerxes*, and very probably he meant *Artaxerxes Ochus* (*a*), the Predeceſſor of *Darius*, in whoſe Reign *Alexander the Great* overthrew the *Perſian* Empire. We read in many Places of the Old Teſtament of the Idols of *Babylon*, and *Nebuchadnezzar* ſet up an Image of Gold in the Plain of *Dura* (*b*); and tho' this was not the firſt Image ſet up amongſt them (for *Iſaiah* mentions their hiring Goldſmiths to make them (*c*) Gods) yet I believe that we may place their beginning this Idolatry about or but little before this Time; for the Removal of the *Cuthites*, of the Men of *Ava*, *Hamath*, and *Sepharvaim*, from the (*d*) Countries of *Babylon* into *Samaria*, was about a Century before the Reign of *Nebuchadnezzar*, and they ſeem not to have learnt in their own Countries to become Worſhippers of theſe ſort of Gods; for when they ſet up the Idolatries of their Nations in *Samaria*, they did not ſet up Images, but made *Succoth-benoth* (*e*), i. e. Shrines, or Model-Temples, little Structures, ſuch as St. *Stephen* ſpeaks

(*a*) Cohortat. ad Gentes. (*b*) Dan. iii. (*c*) Iſaiah xlvi. 6.
(*d*) 2 Kings xvii. 24. (*e*) Ver. 30.

of,

of, when he (*a*) mentions *the Tabernacles of Moloch*, which they took up and carried about in Proceſſions; or they had Sidereal Repreſentations of the Luminaries of Heaven, ſuch as St. *Stephen* calls *the Star of the God Remphan.*

The Firſt Step which the *Babylonians*, and very probably all other Nations, took towards Image-Worſhip, was the erecting Pillars in honour of their Gods. All their other Idols were Novelties, in compariſon of theſe. We read that *Jacob* ſet up a Pillar, when he vowed a Vow unto the true God (*b*); ſo that the erecting theſe Pillars was a very ancient Practice, even as ancient as *A. M.* 2246, and practiſed we ſee by the Profeſſors of the true Religion; and when Men fell into Idolatry, they kept on this Practice, and erected ſuch Pillars to their falſe Gods. The *Alexandrian Chronicon*, in the Place which I have before cited, remarks to us, that the *Babylonians* ſet up a Pillar to the Planet *Mars*; and *Clemens Alexandrinus* (*c*) obſerves, that before the Art of Carving was invented, the Ancients erected Pillars, and paid their Worſhip to them, as to Statues of their Gods. *Herodian* (*d*) mentions a Pillar, or large Stone (for it is to be obſerved, that theſe Pillars were large Stones ſet up with-

(*a*) Acts vii. 43. (*b*) Gen. xxviii. 18. & xxxv. 14. (*c*) Stromat. l. 1. p. 151. (*d*) Lib. 5. p. 563.

out

out Art or (*a*) Workmanſhip) erected in honour of the Sun, by the Title of *Eligabalus*, or *El-Gebal*, i. e. the God of *Gebal* a City of *Phœnicia*. *Pauſanias* mentions ſeveral of theſe uncarved Pillars in *Bœotia* in *Greece* (*b*), and he ſays they were the ancient Statues erected to their Gods (*c*). Some time after the firſt Uſe of theſe, they erected wooden ones, and theſe at firſt had but little Workmanſhip beſtowed upon them, for we read in *Clemens Alexandrinus* (*d*), that a Block, or Trunk of a Tree, was an ancient Statue of *Juno* at *Samos*; and *Plutarch* informs us, that two Beams, or pieces of Timber, joined together with two ſhorter Croſs-beams, was the ancient Repreſentation of *Caſtor* and *Pollux* (*e*); and hence it came to paſs, that the Aſtrologers pitched upon the Figure of this Repreſentation to be the Character for the Conſtellation called *Gemini*, which they deſcribe thus ♊.

Epiphanius (*f*), and other Writers, have imagined that Image-Worſhip was very early in *Aſſyria* and *Chaldea*, even as early as the Days of *Abraham*; they repreſent, that *Serug*, *Nahor*, and *Terah* the Father of *Abraham*, were Statuaries and Carvers, and

(*a*) Pauſan. in Bœoticis, *and in this reſpect they were like* Jacob's *Pillars*. (*b*) In Bœoticis. (*c*) Idem in Achaicis. (*d*) Cohort. ad Gentes. (*e*) Philadelph. p. 178. Initio. (*f*) Adverſus Hæreſ. l. 1. § 6. Suidas in Σερούχ, & al.

that

that they made Idols, and ſet up Image-Worſhip in theſe Countries; but there is no Proof of this Opinion, except *Jewiſh* Traditions, which are of no great Account. Pillars of Stone were perhaps in uſe in theſe Times, but they were only common Stones heaped upon one another, as *Jacob* afterwards heaped them, and *Joſhua* upon another Occaſion (*a*) many Generations after; or they were large, but ἀργοὶ λίθοι, as *Pauſanias* calls them, they had no Workmanſhip about them, which could intimate the Hand of the Artificer to have been concerned in them. *Laban* indeed, a Deſcendant of this Family, had his *Teraphim*, in our Tranſlation, Gods, which *Rachel* ſtole from him (*b*), but we have no reaſon to imagine that theſe were Image-Gods, it is more probable that they were little Pillars, or Stones, which had the Names of their Anceſtors inſcribed upon them. As they erected larger Pillars to their Deities, ſo they made ſmaller and portable ones in Memory of their Anceſtors, which were eſteemed by them much as Family-Pictures are now by us; and that made *Rachel* ſo fond of taking them when ſhe went away from her Father's Houſe, and *Laban* ſo angry at the Thoughts of their being taken from him. In After-ages, when the Pillars erected to the Gods were

(*a*) Joſh. iv. 5. (*b*) Gen. xxxi.

turned

turned into Statues, these Family-Pillars were converted into little Images; and these seem to be the Beginning of the *Penates*, or Family-Gods, of which we have frequent mention in After-times.

Idolatry made its Progress in *Greece* in much the same manner; for, according to *Plato*'s express Words (*a*), the first *Grecians* esteemed those to be the only Gods, which many of the Foreign Nations thought so, namely, the Sun, Moon, and Stars: They worshipped therefore at first the Luminaries of Heaven; In time they came to worship the Elements; for the same Author mentions these also as their ancient Deities, and they erected Pillars in honour of them, as the *Asians* did to their Gods, as appears from the Authorities already cited, and many other Places which might be quoted from *Pausanias* and other Writers. At what Time the *Greeks* came to worship such Gods as *Homer* sings of, is uncertain; but their Worship was evidently established before *his* Time. All Writers (*b*) do in the general agree, that the *Greeks* had the Names and the Worship of these Gods from *Egypt*, and *Herodotus* was of opinion that the *Pelasgi* first en-

(*a*) In Cratylo. *His Words are* Φαίνονται μεν οἱ πρῶτοι τῶν Ἀνθρώπων ταὐτὰ τοῦτο τὰ Ἑλλάδα τέτας μόνας Θεὰς ἡγεῖσθαι ὥσπερ νυν πολλοὶ τῶν Βαρβάρων. ἥλιον καὶ σελήνην καὶ γῆν καὶ ἄστρα καὶ οὐρανον. (*b*) Euseb. Præp. Evang. Diodor. Sic. Clem. Alexand. & mult. al.

couraged

couraged the Reception of them (*a*), at what time he does not tell us; but we may remark this, that we cannot ſuppoſe it to be before the Plantation of that People, which left *Greece* under the Conduct and Command of *Oenotrus* (*b*), were migrated into *Italy*; for if it had, they would have carried theſe Gods, and this ſort of Worſhip with them.

But if we look into *Italy*, we not only find in general, that the Writers of their (*c*) Antiquities remark, that their ancient Deities were of a different ſort from thoſe of *Greece*; but, according to *Plutarch* (*d*), *Numa*, the Second King of *Rome*, made expreſs Orders againſt the Uſe of Images in the Worſhip of the Deity; nay he ſays further, that for the firſt 170 Years after the building the City, the *Romans* uſed no Images, but thought the Deity to be inviſible, and reputed it unlawful to make Repreſentations of him from Things of an inferior Nature; ſo that according to this Account, *Rome* being built about *A. M.* 3256 (*e*), the Inhabitants of *Italy* were not greatly corrupted in their Religion even ſo late as *A. M.* 3426, which falls when *Nebuchadnezzar* was King of *Babylon*, and about 169 Years after the

(*a*) In Euterpe. (*b*) Pauſanias in Arcadicis. (*c*) Dionyſ. Halicar. Lib. 7. (*d*) In Numa. & Clem. Alexand. Stromat. l. 1. (*e*) *Archbiſhop* Uſher's Annals.

Time

Time where I am to end this Work. It is remarkable that *Plutarch* does not repreſent *Numa* as correcting or refining the ancient Idolatry of *Italy*; but expreſſes, that this People never had theſe groſſer Deities, either before, or for the firſt 170 Years of their City; ſo that it is more than probable, that *Greece* was not thus corrupted, when the *Pelaſgi* removed from thence into *Italy*; and further, that the *Trojans* were not ſuch Idolaters at the Deſtruction of their City, becauſe, according to this Account, *Æneas* neither brought with him Images into *Italy*, nor ſuch Gods as were worſhipped by the Adoration of Images; and therefore *Pauſanias* (*a*), who imagined that *Æneas* carried the *Palladium* into *Italy*, was as much miſtaken as the Men of *Argos*, who affirmed themſelves to have it in their City (*b*). The Times of *Numa* are about 200 Years after *Homer*, and very probably the Idolatry ſo much celebrated in his Writings might by this time begin to appear in *Italy*, and thereby occaſion *Numa* to make Laws and Conſtitutions againſt it.

There are ſeveral other Particulars which might be added to this Subject, but I am unwilling to draw out this Digreſſion to a greater Length, and ſhall only offer a Remark or two, and put an End to this Book.

(*a*) In Corinthiacis. (*b*) Ibid.

It

It is obſervable, that the firſt Corruptions of Religion were begun by Kings and Rulers of Nations. *Ninus* taught the *Aſſyrians* to worſhip Fire; and *Syphis*, King of *Egypt*, wrote a Sacred Book, which laid the Foundation of all their Errors: In like manner in After-ages, *Nebuchadnezzar* ſet up the Golden Image in the Plains of *Dura*; and when Image-worſhip was brought into *Perſia*, it was introduced, as the learned Dr. *Hyde* obſerves, by ſome King, who built Temples, ſet up Statues, appointed Prieſts, and ſettled them Revenues, for the carrying on the Worſhip according to the Rites and Inſtitutions which he thought fit to preſcribe to them. And in this manner, without doubt, *Sabiiſm* was planted, both in *Perſia*, and all other Nations. Kings and Heads of Families were the Prieſts amongſt the true Worſhippers of the God of Heaven; *Melchiſedec* was Prieſt as well as King of *Salem*; and *Abraham* was the Prieſt of his own Houſhold: And we have reaſon to believe that other Kings were careful to preſerve to themſelves this Honour, and preſided in Religion, as well as ruled and governed their People; and in Reality, as the Circumſtances of the World then were, if they had not done the one, they could not have effected

the other. Kings and Rulers therefore being at this time the ſupreme Directors in Religion, their Inventions and Inſtitutions were what began the firſt Errors and Innovations which were introduced into it. This Point ſhould indeed be a little more carefully examined, becauſe ſome Writers have a favourite Scheme, which they think they can build great Things upon, and which runs very contrary to what I have offered. Theſe Gentlemen advance Propoſitions to this Purpoſe: That God had given to all Men innate Principles, ſufficient to lead them to know and worſhip him, but that the great Misfortune of the Heathen World was, too ſtrict a Reliance of the Laity upon the Clergy, who, for the Advancement of their own Lucre, invented Temples, and Altars, and Sacrifices, and all manner of Superſtitions. Thus they run on at Random. The whole of their Opinion may be expreſſed in theſe two Poſitions: 1. That the Powers and Faculties which God at firſt gave to Men, led them *naturally* to know and to worſhip Him, according to the Dictates of right Reaſon, *i. e.* in the way of *Natural Religion.* 2. That the Prieſts for their own Ends ſet up *Revealed* Religion: And this is in truth the Foundation of our modern Deiſm; the Profeſſors

ſors of it believing in their Hearts, that there never was a real Revelation at all, but that the firſt Religion in the World was merely Natural, Men worſhiping God only according to what Reaſon ſuggeſted to them; but that in time Artful Men, for Political Ends, pretended to Revelations, and led the World away into Superſtition; and the firſt Pretenders to theſe Revelations were, they ſay, the Prieſts or Clergy. But all this is Fiction and Chimæra; we can find nothing to countenance theſe extravagant Fancies in any Hiſtory of any Part of the World: For with regard to the firſt Point, that the Prieſts were the firſt Corrupters of Religion; let them but tell us when, and where: All the Hiſtory we have of the ſeveral Kingdoms of the World agree in this, that Kings and Rulers were, in all the Heathen Nations, the firſt Inſtitutors and Directors of the Rites and Ceremonies of Religion, as well as of the Laws by which they governed their People: And we have not only plain Hints to this Purpoſe, in the Remains of thoſe early Kingdoms, of which perhaps it may be ſaid, that the Accounts are ſo ſhort and imperfect, that we may be deceived if we lay too great a Streſs upon them; but we find, that all Antiquity was ſo univerſally agreed in this Point, that if

we look into the Foundations of thoſe later Kingdoms, of which we have fuller and clearer Accounts tranſmitted to us, we find fuller and clearer Accounts of this Matter. *Romulus* and *Numa*, and other ſucceeding Kings, were the Authors and Inſtitutors of every Part of the *Roman* Religion; and we are told (*a*) that *Numa* wrote a Book upon the Subject; and we find amongſt the Appointments of *Romulus* (*b*), that when he had ſettled the ſeveral Magiſtrates and Officers, which he thought neceſſary for the well-governing of his People, he reſerved to himſelf as King to be the ſupreme Director of the *Sacra* and Sacrifices, and to perform himſelf the Publick Offices of Religion; for ſo I underſtand the Words [πάντα δι' ἐκείνου περάτεως τὰ πρὸς τὸν Θεὸν ὅσια]. And I think I am directed ſo to underſtand them, by what happened afterwards; for when *Brutus* and his Aſſociates expelled the Kings, baniſhing *Tarquinius*, and erecting a Common-wealth inſtead of the Kingly Government, it is remarkable that they found themſelves obliged to appoint a new Officer, whom they called the *Rex Sacrificulus*, that there might be one to

(*a*) Dionyſ. Halicarnaſſ. p. 87. (*b*) Dionyſ. Halicarn. Lib. 2.

offer

offer thoſe Sacrifices, which uſed to be offered by the King for the People (*a*). *Quia publica Sacra quædam*, ſays (*b*) *Livy*, *per ipſos Reges factitata erant, ne ubi ubi Regum Deſiderium eſſet, Regem Sacrificulum creant:* i. e. "Becauſe ſome "of the publick Sacrifices were per- "formed by the King himſelf, that there "might not be any want of a King, "they created a Royal Sacrificer." In *Greece* we find the ſame Inſtitutions, and according to *Xenophon* (*c*), the Kings of *Lacedæmon* having Officers under them for the ſeveral Employments of the State, reſerved to themſelves to be the Prieſts of their People in divine Affairs, and their Governors and ſupreme Directors in Civil. And this was the moſt ancient Practice in all Nations; and Prieſts were ſo far from being the firſt Inventors of Superſtition, or Corrupters of Religion, that in the Senſe in which theſe Writers uſe the Word, there were no Prieſts at all until Religion was conſiderably depraved and vitiated. Every Man was at firſt the Prieſt of his own Family, and every King of his own Kingdom; and tho' we may ſuppoſe that in time, when Kingdoms came to grow large,

(*a*) Dionyſ. Halicarn. l. 4. p. 269. (*b*) Liv. l. 2. c. 2. (*c*) In Repub. Lacedæm. p. 544.

the People to be numerous, and the Affairs to be tranſacted full of Variety; that then Kings appointed, for the better governing of their People, Miniſters under them, both in Sacred and Civil Matters; yet this was not done at firſt; and when it was done, the Miniſters ſo appointed were only Executors of the Injunctions and Directions, Orders and Inſtitutions, which the Kings who appointed them thought fit to give them. In time, the Ceremonies and Inſtitutions of Religion grew to be ſo numerous, as that Kings could not always be at Leiſure to attend upon the Performance, or the taking care of the Particulars of them, nor could a new King be ſufficiently inſtructed at his coming to a Crown, in all the various Rites and Uſages that had, ſome at one Time, and ſome at another, been eſtabliſhed by his Anceſtors; and this occaſioned the appointing a Set of Men, whoſe whole Buſineſs it might be to take care of theſe Matters, which then Princes began to leave to them; and from this Time indeed the Power and Authority of the Prieſts grew daily; tho' even after this Time we find ſome of the greateſt Kings directing and acting in theſe Things themſelves. *Cyrus* commonly offered the Publick Sacrifices himſelf (*a*); and

(*a*); and *Cambyſes* his Father, when he ſent him with an Army to aſſiſt *Cyaxares* his Uncle, obſerved to him, what Care he had taken to have him fully inſtructed in Augury, that he might be able to judge for himſelf, and not depend upon his *Augurs* for their Directions (*b*). And thus I have endeavoured to ſet this Matter in the Light in which the beſt Writers and Hiſtorians agree to place it; and theſe were, I believe, the Sentiments which *Joſephus* had about it, who inquiring into what might be the firſt Occaſion of the many Heathen Superſtitions and Errors in Religion, profeſſes himſelf to think, that they began at firſt from the Legiſlators, who not rightly knowing the true Nature of God, or not rightly explaining and keeping up to that Knowledge which they might have had of it, were hereby led to appoint Conſtitutions in Religion not ſuitable to it, and ſo opened a Door for thoſe that came after to introduce all ſorts of Deities and Superſtitions (*c*). And very agreeable to this is the Determination of the Author of the Book of *Wiſdom*, that the Heathen Idolatries were ſet up *by the Commandments of*

(*a*) Xenophont. Cyropæd. l. 3. p. 63. & in mult. al. loc. (*b*) Id. ibid. l. 1. p. 21. (*c*) Contra Apion. p. 1386.

Kings (*a*). It will perhaps be here ſaid, that Kings then were the firſt Introducers of Revelation and Superſtition, and that they did it to aggrandize themſelves, to attract the greater Regard and Veneration of their People. To this I anſwer: We find Accounts of Revelation earlier than we find any mention of Kings. *Noah* had ſeveral Directions from the Deity, and ſo had *Adam*; ſo that we muſt ſet aſide what Hiſtory aſſures us to have been Fact, in order to embrace what ſeems to theſe ſort of Writers to be moſt probable, inſtead of it. But I have already conſidered (*b*) that the Worſhip of God, which all Men univerſally in all Nations performed in the moſt early Times, was of ſuch a Nature, that we cannot with any Appearance of Probability imagine, but that it was at firſt introduced by Divine Appointments; for we cannot learn from Hiſtory, nor if we reflect, can we conceive, that Natural Reaſon ſhould ever have led Men into ſuch Sentiments, as ſhould have induced them to think of worſhipping God in that manner. But there are two Queries which I would put to theſe Writers: 1. If there was no Revelation made to the Men of the firſt Ages, in

(*a*) Chap. xiv. Ver. 16. (*b*) Book II. p. 82.

Mat-

Matters of Religion, how came all Nations of the World to be ſo fully perſuaded that there was, as to make it neceſſary for *Legiſlators*, who made Appointments in Religion, to pretend to ſome Revelation or other, in order to ſupport and eſtabliſh them? 2. How came Men to think of acknowledging and worſhipping a God, ſo early as they did really worſhip and acknowledge him? If we look into the religious Appointments of the ſeveral Kings and Rulers whom we have Accounts of, we find their Inſtitutions always received as Directions from Heaven, by *their Hands* tranſmitted to their People. *Romulus* and *Numa* were both believed to have been directed by a Revelation, what *Sacra* they were to eſtabliſh; and *Lycurgus* was ſuppoſed to be inſtructed by the Oracle at *Delphos* (*a*); and thus *Syphis* the King of *Egypt* was eſteemed to be Θεόπλης, one that had a Converſe with the Gods. The general Maxim of *Plato* (*b*), that all Laws and Conſtitutions about divine Worſhip were to be had only from the Gods, was every where received and believed in the World; and when Kings made Appointments in theſe Matters, their Subjects received what they ordered, as

(*a*) Plutarch. Lycurg. (*b*) De Legib. l. 6.

the

the Dictates of Inſpiration, believing that (a) *a Divine Sentence was in the Lips of* their *Kings, and that* their Mouths *tranſgreſſed not* in the Appointments which they made them; and this they readily went into, not being artfully betrayed by Kings into a Belief of Revelation, but believing *them* to be inſpired, from the univerſal Knowledge which the World was then full of, that God had revealed to their ſeveral Anceſtors and Heads of Families, in what way and manner they ſhould worſhip him. If Reaſon only had been the firſt Guide in Matters of Religion, Rulers would neither have thought of, nor have wanted the Pretence of Revelation, to give Credit to their Inſtitutions; whereas on the other hand, Revelation being generally eſteemed in all Nations to be the only true Foundation of Religion; Kings and Rulers, when they thought fit to add Inventions of their own to the Religion of their Anceſtors, were obliged to make uſe of that Diſpoſition, which they knew their People to have, to receive what came recommended to them under the Name of a Revelation. But to proceed to the Second Query: If there was no Revelation made to the

(a) Prov. xvi. 10.

Men

Men of the firſt Ages, how came the Knowledge and Worſhip of God ſo early into the World? Perhaps ſome will anſwer, acording to Lord (*a*) *Herbert*, From innate Principles: If they do ſo, I muſt refer them to what our ingenious Countryman Mr. *Locke* has offered upon that Subject. The only way that Reaſon can teach Men to know God, muſt be from conſidering his Works; and if ſo, his Works muſt be firſt known and conſidered, before they can teach Men to know the Author of them. It ſeems to be but a wild Fancy, that Man was at firſt raiſed up in this World, and left intirely to himſelf, to find out by his own natural Powers and Faculties what was to be his Duty and his Buſineſs in it. If we could imagine the firſt Men brought into the World in this manner, we muſt, with *Diodorus Siculus*, conceive them for many Ages to be but very poor and ſorry Creatures. *The inviſible things of God* are indeed to be *underſtood by the things that are made*, but Men in this State would for many Generations be conſidering the things of the World in lower Views, in order to provide themſelves the Conveniences of Life from them, before they would reflect upon them in ſuch a

(*a*) Lib. de Religione Gentilium.

man-

manner as ſhould awaken up in their Minds any Thoughts of a God: And when they ſhould come to conſider Things in ſuch a Light as to diſcover by them that there was a God, yet how long muſt it be before they can be imagined to have arrived at ſuch a thorough Knowledge of the Things of the World, as to have juſt and true Notions of him? We ſee in Fact, that when Men firſt began to ſpeculate and reaſon about the Things of the World, they reaſoned and ſpeculated very wrong. In *Egypt*, in *Chaldea*, in *Perſia*, and in all other Countries, falſe and ill-grounded Notions of the Things which God had made, induced them to worſhip the Creatures inſtead of the Creator, and that at Times when other Perſons, who had leſs Philoſophy, were Profeſſors of a truer Theology. The Deſcendants of *Abraham* were true Worſhippers of the God of Heaven, when other Nations, whoſe great and wiſe Men pretended to conſider and reaſon about the Works of the Creation, did in no wiſe rightly apprehend or *acknowledge the Workmaſter*; *but deemed either Fire, or Wind, or the ſwift Air, or the Circle of the Stars, or the violent Water, or the Lights of Heaven to be the Gods which govern the World* (*a*),

(*a*) Wiſdom. xiii. 1, 2, 3, 4.

being

being delighted with their Beauty, or aſtoniſhed at their Power, they took them for Gods. In a Word, if we look over all the Accounts we have of the ſeveral Nations of the Earth, and conſider every thing that has been advanced by any or all the Philoſophers; we can meet with nothing to induce us to think, that the firſt Religion of the World was introduced by the Uſe and Direction of mere Natural Reaſon; but on the other hand, all Hiſtory, both Sacred and Prophane, offers us various Arguments to prove, that God revealed to Men in the firſt Ages how he would be worſhipped; but that, when Men, inſtead of adhering to what had been revealed, came to *lean to their own Underſtandings*, and to ſet up what they thought to be right, in the room of what God himſelf had directed, they loſt and bewildered themſelves in endleſs Errors. This I am ſenſible is a Subject that ſhould be examined to the bottom, and I am perſuaded, if it were, the Reſult of the Enquiry would be this, that he that thinks to prove, that *the World ever* did in Fact *by Wiſdom know God* (*a*), that any Nation upon Earth, or any Set of Men ever did, from the Principles of Reaſon *only*, without *any* Aſſiſtance from Revelation, find

(*a*) 1 Corinth. i. 21.

out

out the true Nature and the true Worſhip of the Deity, muſt find out ſome Hiſtory of the World entirely different from all the Accounts which the preſent Sacred or Prophane Writers do give us; or his Opinion muſt appear to be a mere Gueſs and Conjecture of what is barely poſſible, but what all Hiſtory aſſures us never was really done in the World.

The End of the Firſt Volume.

INDEX

TO THE

FIRST VOLUME.

A

ABEL killed Pag. 2
Why his Sacrifice was accepted beyond *Cain*'s 86
Abraham, where his Anceſtors lived 162
When he was born 273
Left *Ur* of the *Chaldees* 269
Lived at *Haran* 270
Went into *Canaan* 271
Removed into *Egypt* 272
His Religion, what 282
Famous in *Perſia* 308
Ananim, a King of lower *Egypt* 216
Antediluvians, *Beroſus*'s Account of them. 15
Sanchoniathon's Account of them 16
Egyptian Accounts of them 21
Their Longevity 30
Their Religion, what may be conjectured about it 37
Their Wickedneſs which occaſioned the Flood, what? 48

Ante-

INDEX.

Antediluvian World, the Chronology of it p. 42
The Geography of it 72
How many Perſons in it 36
Arabians not corrupted in their Religion in the Days of *Job*, or of *Jethro* 309
Aram, where he and his Sons ſettled after the Diſperſion from *Babel* 162
Ararat, Mount, where ſituate 99
Ark of *Noah*, its Dimenſions 13
Arphaxad, where he lived after the Confuſion of Tongues 161
Aſſur, for ſome time a Subject of *Nimrod*'s 160
afterwards firſt King of *Aſſyria* 182
Askenaz, what Country he planted after the Diſperſion from *Babel* 153
Aſtrological Character of *Gemini*, whence derived 348
Aſtronomical Obſervations at *Babylon*, agree with the Scripture-Chronology 191
Aſtronomy of the Ancients, not exact 332

B

Babel Tower, when began 106
How long the Project of Building it was continued 150
Babylonia, the Kingdom of *Nimrod* 181
Babylonians, when they began their Aſtronomical Obſervations 192
Balch, a City of *Perſia*; *Abraham* never lived there 307
Belus, the Second King of *Babylonia* 182
The Inventor of the *Chaldean* Aſtronomy 183
Older than *Nimrod* 194
Thought by ſome to be *Ham*, the Son of *Noah* 197

C

Cabiri of the Ancients, who 214
Cain kills *Abel* 2
His Puniſhment 5
His Sorrow and Repentance 7

The Mark ſet upon him p. 8
Removes into the Land of *Nod* 9
Why he built a City there 10
Calliſthenes, his Account of the Aſtronomical Obſervations at *Babylon* 191
Canaan, who the firſt Inhabitants of it 175
At what Time the firſt City was built in it 207
Canaanites true Worſhippers of God in the Days of *Abraham* 309
Caphtorim, where he ſettled after the Diſperſion from *Babel* 174
Caſluhim, what Country he planted 173
Chaldeans expelled *Abraham* their Country for not conforming to their Religion 269
Corrupted in Religion in the Days of *Abraham* 308
Their firſt Errors in Religion, what 329
By whom introduced 328
The Names of their ancient Kings explained 331
Ceremonies, moſt ancient ones uſed in Religion, what 301
Ceremony of Waſhing before Sacrifice, how ancient, and why inſtituted 303
Chineſe Hiſtory begins at *Noah* 29
Chineſe Fohi, the ſame Perſon with *Moſes*'s *Noah* ibid.
Chineſe Language very ancient, and moſt probably an Original 123
Chriſtians not obliged to abſtain from eating Blood 97
Chronology of the *Septuagint* and *Samaritan* Verſions different from the *Hebrew* in the Accounts of the Times before the Flood 50
Differs alſo in the Accounts of the Times from the Flood, to the Birth of *Abraham* 277
Chronology of *Nimrod*'s Reign 189
Chronology at firſt not accurate 195
Circumciſion practiſed earlier by *Abraham*, than by any of the Heathen Nations 326
Arguments for *Abraham*'s learning it from the Heathens refuted 323

INDEX.

D.

Dedan, where he ſettled after the Diſperſion from *Babel* p. 172
Differences in Religion, what, in the Times of *Abraham* 304, 313
Diſperſion of Mankind, whence cauſed, when began, and how effected 142
Did not reach at firſt to *Spain* or *Italy* 176
Diviſion of the Earth, the Account of it in *Euſebius*'s *Chronicon* rejected 177
Dodanim, where he lived after the Diſperſion 159

E

Eden Land, and Garden, where ſituate 73
Egypt, when, and by whom planted after the Flood 206
Divided into Three Kingdoms at *Mizraim*'s Death 213
Afterwards into Four 267
Egyptian Dynaſties and Antiquities explained 20
Arts and Learning, by whom invented 219
Letters at firſt not Hieroglyphical 246
Pyramids, Eighteen, by whom built 268
Largeſt Pyramid, by whom erected 319
Religion, how, and when firſt corrupted 318
By whom 319
With what Views, and for what End 322
Moſt ancient Errors, what 321
Idolatries very ancient 337
Moſt of them not ſo early as the Days of *Joſeph* ibid.
Egyptians, not the firſt Inventers of Letters 233
At firſt worſhipped the true God 311
Not corrupted in Religion in the Days of *Abraham* 312
Imitators of *Abraham* in Circumciſion, and other Religious Rites 322
Quickly outſtripped all other Nations in their numerous Idolatries 336
Infect all the neighbouring Nations with their Abominations 344

Elam

INDEX.

Elam the Father of the *Perſians* p. 160
Eliſha, where he ſettled after the Diſperſion 157
Enoch's Book, a Fiction 44
Europeans not early acquainted with Letters 221
Euſebius's *Chronicon* (as we now have it) by whom compoſed 19

F.

Fleſh not eaten until after the Flood 79
Fohi, firſt King of *China* 29
Cotemporary with *Moſes*'s *Noah* ibid.
Moſt probably the ſame Perſon 102

G.

Geography of the Antediluvian World 72
Gods (*Laban*'s) what 349
Gomer, where he lived after the Diſperſion of Mankind 152

H.

Havilah, Land, where 74
Havilah, Son of *Cuſh*, where he lived 171
Haran, Land, whence ſo named 270
Harduin (Father) his ridiculous Solution of a Scripture Difficulty 278
Heathens, their Religions agree in many remarkable Principles and Practices with the ancient true Religion, which was at firſt eſtabliſhed in the World 313
Hebrew Language, whether it was the firſt Language of Mankind 115
Ancient Letters not thoſe now uſed 254
Hebron in *Canaan* built Seven Years before any City in *Egypt* 207

I.

Japhet not at the Confuſion of *Babel* 151
Javan the Father of the *Greeks* 158

Idolatry, none before the Flood p. 48
First Idolatry of the World, what 25, 335
First practiſed in *Chaldea* 328
Moſt groſs in the Nations neareſt to, or moſt acquainted with the *Egyptians* 344
Idols, Pillars of Stone, or Stocks of Wood, the moſt ancient ones 347
Jeruſalem Coins a Proof of the ancient *Hebrew* Letter 254
Inſcription, a Copy of an ancient One, on the Pedeſtal of a *Coloſſus* 259
A Copy of the *Sigean* 264
A Copy of the Inſcriptions on the *Theban* Tripods 265
A Copy of the Inſcription on *Herod*'s Pillar 266
Ionian Letters the firſt that were uſed in *Greece* 227

K.

Kings, originally, the Prieſts of their Countries 355
The firſt Corrupters of Religion 354
Were not the Inventers, or firſt Contrivers of Reveaſed Religion 360
Kingdoms, that aroſe from the Confuſion of *Babel*, not ſo many in Number as *Moſes* mentions Deſcendants of *Noah*, in *Gen.* x. 141
Kircher's Opinion concerning the firſt Inventers of Letters 229
Kittim the Father of the *Macedonians* 155

L.

Laban, his Gods, what 349
Lamech's Speech to his Wives explain'd 10
Land of *Eden*, not in *Cœleſyria* 73
But in *Chaldea* 74
Language of Birds and Beaſts, none 107
Some Authors miſtaken about its Original 108
No innate Language 109
Original of it 111
Firſt Language, of what Sort 112

INDEX.

What particular Language moſt likely to have been the firſt p. 115
Chineſe Language an Original 123
Cauſes of the Mutability of Language 125
Theſe not the Cauſe of the Confuſion at *Babel* 130
Confuſion of Language has puzzled moſt Writers 132
How it may poſſibly be accounted for 133
How many Languages aroſe at the Confuſion of Tongues 137
Languages at firſt not very different from one another 139
Lehabim Father of the *Libyans* 173
Letters, not early amongſt the *Europeans* 221
Propagated into *Italy* from *Greece* 223
Propagated into *Greece* from *Phœnicia* 224
Not invented in *Phœnicia* 228
Introduced into *Phœnicia*, from *Syria* 229
The ſame Letters uſed at firſt in *Phœnicia*, *Syria*, *Samaria*, *Canaan*, and *Aſſyria* ibid.
Letters not invented at firſt by the *Egyptians* 231
But moſt probably propagated into all the Weſt from *Aſſyria* 233
Not invented in *Aſſyria* 234
Nor by *Moſes*, nor by *Abraham* ibid.
Uſed by *Noah* in the Parts near *China* 236
Moſt probably in uſe before the Flood 234
Some odd Conceits about their Original 237
Firſt Letters not Alphabetical 239
Nor Hieroglyphical 246
Uſe of Alphabetical Letters very early 248
A Conjecture about the Original of them 249
Diverſe at firſt, in different Nations 235
Hebrew Letters written at firſt in the *Samaritan* Character 254
Phœnician Letters, what they were 255
The moſt ancient *Greek* Letters 256
Were at firſt in Number but Sixteen ibid.
Were written originally from the Right to the Left Hand. ibid.
Written afterwards βυσεφηδὸν 257

Seve-

INDEX.

Several Letters afterwards taken into the *Greek* Alphabet p. 258
The old *Roman* Letters 263
Lud, the Father of the *Lydians* 162
Ludim, the Father of the *Libyans* 173

M.

Magog, where he lived after the Diſperſion 152
Madai, the Father of the *Medes* 159
Marſham (Sir *John*) gives the beſt Account of the *Egyptian* Antiquities 19
A Miſtake of his about *Syphis* ſeeing God 319
Miſrepreſents *Origen* 325
Meſech, where he lived after the Diſperſion 152
Mizraim, the Father of the *Egyptians* 173
Goes to *Egypt*, when 206
The ſame Perſon with the *Menes* of Heathen Writers 207
The Time of his Reign ibid.
Builds *Memphis* and *Thebes* 211
Dies a violent Death 212
Monuments of the Antediluvian Learning, none 43
Murder, no expreſs Law againſt it before the Flood 7
After the Flood to be puniſhed with Death 98

N.

Naphtuhim, a King of *Memphis*, Author of Architecture, Phyſic, and Anatomy 216
Nimrod, King at *Babel* 171
His Kingdom, how erected 179
How long he reign'd 181
Not made a King upon the Foundation of Paternal Authority 190
Not the ſame Perſon with *Belus* or *Ninus* 192
Nineveh, by whom built 197
Ninus, Second King of *Aſſyria* 183
Ninyas, Succeſſor to *Semiramis* 189
Noah goes into the Ark, when 14
Comes out, when 78
Never came to *Shinaar* 99
Lived ſomewhere towards *India* 103

Was

Was the Perſon whom the *Chineſe* call *Fohi* p. 102
Noah's Deſcendants came to *Shinaar*, when 105
His Sons, which the Eldeſt 151

O.

Oſiris, and *Mizraim*, the ſame Perſon 205

P.

Palladium, no ſuch Idol in the Days of *Æneas* 352
Pathruſim, a King of *Thebes*, the Author of all the *Egyptian* Learning 219
Perſians, at firſt Worſhippers of the true God 305
In what manner they corrupted their Religion 333
Phnœicians, not the firſt Inventers of Letters 228
Philiſtins, true Worſhippers of God in the Days of *Abraham* 310
Pillars the moſt ancient Idols 347
Polyſyllables, a Conjecture about the Riſe of them 136, 249
Proſeuchæ, as ancient as *Abraham* 304
Pyramids, Eighteen, built by whom 268

R.

Religion of the Antediluvians, what may be conjectured about it 37
Of *Abraham*, what 282
How it differed in different Countries 304
Firſt Religion of the World, not Natural, but Revealed 38, 90, 365

S:

Sabta, where he lived after the Diſperſion 172
Sabtecha, where ibid.
Sacrifice, not an human, but divine Inſtitution 79
What Sorts uſed in *Abraham*'s Days 297
Sanchoniathon, his Account of the Antediluvians 16
Seba, where he lived 172
Semiramis, Queen of *Babylon* 185

Sheba,

Sheba, where he lived p. 172
Shem, uncertain where he lived after the Confuſion 159
Not *Melchiſedec* 160
Spencer (Dr.) his Miſtake about the Origin of the *Jewiſh* Rites and Ceremonies 316

T.

Tarſhiſh, the Father of the *Cilicians* 154
Terah, not the Inventer of Images 348
Texts of Scripture, theſe following cited and explained
Geneſis iii. ver. 15. 285
iv. ver. 7. 3
ver. 11, 12, 14. 5
ver. 23. 10
ver. 26. 41
v. ver. 29. 93
x. ver. 11. 197
ver. 32. 141
xii. ver. 7. 293
xxi. ver. 33. 293
xxii. ver. 18. 287
xlvi. ver. 34. 341
Leviticus xvii. ver. 10, 11. 94
Numbers xii. ver. 1. 170
xxiv. ver. 24. 155
Deuteron. xii. ver. 11, 12. 94
xxxii. ver. 8. 137
Joſhua xxiv. ver. 2. 271
2 *Kings* xix. ver. 9. 167
1 *Chron.* ix. ver. 18. 96
2 *Chron.* ii. ver. 16. 167
Job xxxi. ver. 26, 27. 335
Pſalm l. ver. 5. 299
Iſaiah xviii. ver. 1. 170
Jeremiah vii. ver. 22. 84
xlvi. ver. 9. 174
li. ver. 27. 153
Ezekiel viii. ver. 14. 212
xxix. ver. 10. 166

INDEX.

Ezekiel xxxviii. ver. 2. p. 152
ver. 6. 153
Daniel xi. ver. 29, 30. 156
John iv. ver. 22. 85
viii. ver. 56. 291
Hebrews vii. ver. 6. 160
xi. ver. 4. 82
ver. 5. 86
Thebes, a City of *Egypt*, when built 211
This, a Kingdom in *Egypt* 268
Tiras, the Father of the *Thracians* 159
Togarmah, where he lived 152
Tubal, where he lived ibid.

V.

Venephes, a King of *Egypt* 268

W.

Writing, the manner of it amongſt the Ancients 256

Y.

Year of the Ancients, what 195
Not Lunar 30

Z.

Zoroaſtres, or *Oxyartes*, a King of *Bactria* 184

FINIS.

ERRATA.

Pag. 42. Line 28. *Dele* always.
Pag. 68. l. 5. *for* Dr. *Wells*, *read* Dr. *Wills*.
Pag. 86. l. 15. *for* Second Chapter, *read* Eleventh.
Pag. 106. l. 21, 22. *for* Nine or Ten, *read* Nineteen or Twenty.
Pag. 129. l. 25. for *Duillius*, read *Druſillus*.
Pag. 182. l. 15. *for* not at all a-kin, *read* not much a-kin.
Pag. 187. l. *ult*. *for* Empire of *Babylon*, *read* Empire of *Aſſyria*.
Pag. 220. l. 5. for *Egialcus*, read *Egialeus*.
Pag. 229. l. 19. *dele* it.
Pag. 250. l. 30. *for* Words, *read* Things.